

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 13.

Boston, Wednesday, May 31, 1843.

Whole No. 109.

THE SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

POINTS OF DIFFERENCE BETWEEN US AND OUR OPPONENTS. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply days, or half days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

President Mahan.

From the "Second Advent of Christ," published by brother Fitch at Cleaveland, Ohio.

In opposing the views of the second advent believers, as proved from the 24th of Matthew, Pres. Mahan, in his late sermon in this city, seemed to lay out his whole strength, in the endeavor to prove that the following passages from that chapter are not descriptive of scenes which will transpire at the final judgment, verses 16, 17, 19, 20: "Then let them which be in Judea flee into the mountains. Let him which is on the house top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child and to them that give suck in those days! But pray ye that your flight be not in the winter neither on the Sabbath-day."

There, exclaims the President, when the Savior shall sit on the great white throne, and all nations shall be assembled for the final sentence, is it possible that such scenes, as fleeing from Judea to the mountains, and coming down from the house tops, and not stopping to take anything away, of fleeing in the winter and on the sabbath-day, is to take place? Impossible, says the Pres. and how absurd! If I am not in a gross error, Pres. Mahan said, that he presented this view of the subject to the editor of the "Signs of the Times," and that he seemed to be so overwhelmed and confused, as to exhibit such a rushing of blood to the face, as to present the very picture of shame and surprise. Now if that editor had, before the interview, supposed that these passages were descriptive of the judgment, I do not wonder at his confusion; but I must say that I am much inclined to believe, that his embarrassment might have proceeded from amazement at the profound error into which Pres. Mahan had fallen, as to the interpretation of these passages by the believers in the second advent. President Mahan's text was, "prove all things—hold fast that which is good," and I have no doubt the sermon was designed to overthrow, what he believes to be a very mischievous error. But the Bro. will bear with me while I admonish him, that it will be impossible to convince men of the errors of their belief, until he first convinces them, that he himself understands what that supposed erroneous belief is, and that this can never be done by uttering distorted exhibitions of such opinions; and it is very clear to my mind that Bro. Mahan, instead of convincing any second advent believer of his error, succeeded in satisfying nearly all, if not every one present, of that way of thinking, that he knew but very little about the second advent doctrines—that he had not so "proved" those doctrines as to state them intelligibly.

COMMENTS ON THE ABOVE.—As the two Senior editors have had no interview with Pres. Mahan on that point, he must have reference to an interview with the junior editor of this paper, last December. If the above is a specimen of the version which brother Mahan gives of that interview, (and we learn that he is in the habit of presenting it in no enviable light,) we feel called upon to present the facts in the case.

Being told that Pres. Mahan was in Boston, and that he had a view peculiar to himself, which he wished to present to us of the prophecies, we called upon him in company with several of our brethren. We found the President expecting us, with his notes all arranged respecting the disputed points of

our belief. We found he did not wish to discuss the question, but only wished for our ears that he might present his view; and he appeared to expect that he had only to present it to us, and we should be so overcome by the cogency and logic of his deductions that all old opinions would be at once laid aside for the substitution of his views. We therefore listened with the greatest patience, while he went through with a long list of arguments, the sophistry of which had been often shown, and in which—they having been so often exploded—we could see no force. His great point seemed to be to prove that before the Advent there is to be a long temporal millennium, and that it has been already commenced at Oberlin. We not only found him without any unexploded arguments to sustain his own theory, but also very ignorant of the views which are entertained by the believers in the Advent, and of the arguments by which those views have been thus far triumphantly sustained.

As he only wished to present his own theory, we gave him a patient hearing, merely showing him wherein he had misconceived our views, and presenting insuperable objections to his theory. These objections would lie in no case stop to argue, but invariably replied, let that rest and we will consider the objections by and by. Accordingly we waived those points until he should come to them. Thus two afternoons were occupied, and at the second night, having given us his theory, he informed us that he must leave town early the next morning, so that we should not have time to consider the subject farther. The objections presented to his theory were therefore left unanswered.

With regard to the view he says he presented to the editor of the Signs of the Times respecting the 24th of Matt. it is true that he did advance that as an objection to our views of the subject. But if we blushed at all, it must have been that he should be so ignorant of our views; for not a single Adventist ever applies the "fleeing from Judea to the mountains" to the end of the world. That we apply it to the destruction of Jerusalem by the Romans, the President might have known by referring to the Second Advent Library, Nos. 3, 20, and 26; and we so informed him at the time. It was therefore dishonest for him to represent it as being to us an unanswerable argument. We had expected that from Oberlin we might expect honesty at least; but in this world we can expect little from the most perfect.

Brother Litch had an interview with the President on one occasion, when the president advanced his comments on the 60th of Isaiah; but they were so perfectly silly, that brother Litch considered them utterly unworthy an answer. Being too foolish to be refuted, he merely told him some objections to his views and left him. The next brother Litch heard, was, President Mahan thought he had obtained quite a victory over him. From considerations like the above, we are strongly inclined to believe that Oberlin is no nearer the millennium than some other establishments nearer home.

Letter from D. H. Hamilton.

BROTHER HIMES.—For some six or eight months past, the glorious doctrine of the Savior's speedy coming has deeply interested me. Sometime in September last, while at the Castine camp-meeting, where no small amount of light on this important subject was presented, I was fully convinced that *the coming in of the fulness of the Gentiles, the restoration of [true] Israel, the commencement of the millennium, and the END OF ALL THINGS*, were but a short remove in the future. The arguments brought forward to substantiate the declaration, appeared to my mind so reasonable, sound, and *scriptural*, that I felt it would be wickedness in me to reject it; and if I acted honestly in the sight of God and man, I must embrace, fully embrace the doctrine; and not only believe, but declare to a scoffing world my faith in what looked to me so much like the immutable truths of God's holy word. But, (to the praise of God's name, and the doctrine you advocate,) although it appeared so plain to my understanding, yet I could not believe it in *heart*, till I was completely humbled and abased before God—till my grasp upon this world was broken, and I had become willing to have my worthless name go out to be evil spoken of, to become a fool, a "Millerite," or anything else, for Christ's sake. Then, and not till then, could I begin to "*know*" that the coming of Christ was "even at the doors," or rejoice that the "redemption" of God's people drew "nigh."

From that time to the present, I have been strong in the belief that, ere '43 has rolled entirely away, the blessed Savior will have come, to be glorified in his saints, to be admired in all them that believe, and take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. I am young, and having a large circle of acquaintance, I have been peculiarly exposed to the scorn, derision and sarcasm of both (professed) friends and foes. But all their untempered epithets, which without mercy they have heaped upon me, together with those more sympathetic wooing expressions—"Well, I pity you"—"I am really sorry for you"—"I did hope better things of you"—"I once thought you"—&c, &c, have not in the least weakened my faith. Neither does the fact that the 2d or the 23d of April has passed, destroy my confidence in the word of God; for I know "the vision is yet for an appointed time," and that, "at the end it will speak and not lie"; "though it tarry," I will "wait for it," especially with the cheering declaration that "it will not tarry; it will surely come." It may be in the design of the Almighty that the wicked shall have opportunity to show themselves completely; to let out from their hearts, upon the doctrine and its advocates, all that malice, hatred, and derision, which has been, in a measure, kept back by the fear, "It may be so;" and also the faith of his true children may be thoroughly tried; that they may come up out of the furnace of affliction like gold seven times purified;—out of great tribulation, having washed their robes and made them white in the blood of the Lamb.

The five *Fundamental Principles* on which the Second Advent cause is based, as given through the "Times," I can heartily subscribe to; and therefore, until Christ comes, I shall be continually "looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ," and waiting for that crown of righteousness which is not only for Paul, but for all who love [in heart] his appearing. To my latest moments, I trust, I shall feel thankful to God that ever my attention was called up through his self-sacrificing servants to this Bible taught doctrine: for by it I have been aroused from a state of lethargy and death-like stupidity, and impressed with a deep and solemn sense of eternal things, and also of the utter emptiness of all things earthly. It has given me some definite ideas of heaven, and a love for the Bible. It makes that book appear to me harmonious and consistent; and delivers me from that false, bible-dishonoring impression so prevalent at the present time, that God's word, which he declares to be so plain, that a way-faring man though a fool, need not err therein, is not to be understood only by the D. D's and A. M's, and those deeply imbued with the wisdom

of this vain world, which God declares to be foolishness with him.

In this region there are a few, and but a few, that are looking for their Savior; and it is to be feared that the greater portion of professed Christians love his appearing only at a great distance,—the farther off, the better. Their principle arguments, in opposition, are, no man knoweth, &c, and the prophecies are not to be understood till after their accomplishment, and yet they all point out a temporal millennium plain enough. The stone cut out without hands is to smite the image, and then roll, no one knows how many years before it shall beat, or cause to be beaten, all the swords into ploughshares, the spears into pruning hooks, &c, &c, and then God's Kingdom will be set up, and the stone increased to a great mountain, will fill the whole earth; may the Lord open their eyes before eternity, with all its dread realities, bursts upon them.

We have a prayer and conference meeting in this place, composed principally of those who are expecting soon to see their Redeemer. Yes, thank the Lord, we can meet together and talk about the coming of the blessed Jesus, as much as we please, without asking *consent*, or giving *offence*. Yet our enemies, who have never been into our meeting, reported that we were "getting ready for the 23d of April;" but we are, and have been making preparations only for that day (unknown unto us,) which shall usher us into the presence of the great I AM. And we sincerely invite, nay, we *entreat* all *slanders* to be making the same preparation. Our number is not large, but there is a constant and increasing attendance and interest; and what is better than all the rest, Jesus, from time to time, deigns to meet with us, and blessing us with his presence, makes us sit together in heavenly places. And hence we infer that we meet in his name.

We begin to feel, here, that it is the high privilege of God's children to get very near the throne of grace, and to have the spirit itself bearing witness with their spirits, that they are the children of God. And for one, I believe it is not only the privilege, but the *duty* of his children to be sanctified wholly; especially those that are looking for the appearance of their Savior. "For we know that when he shall appear, we shall be like him, because we shall see him as he is. And every man that hath this hope in him, *purifieth himself*, even as he is pure." In view of this passage, and many others of like import, how can the *sincere* Second Advent believer forbear to seek with all his heart, that holiness, without which no man shall see the Lord? It looks to me, at times, to be a Heaven daring presumption, to talk about, and contend for Christ's speedy coming, and at the same time neglect to seek in earnest that preparation—holiness of heart, which alone can make it a welcome event. How quickly should we avail ourselves of, and carefully improve every means within our power, that will tend to aid us in securing this "priceless gem"—"the one thing needful." I have lately perused with great interest, Merritt and Fletcher on the doctrine of holiness, and I am satisfied I am far from what I should be, and my heart covets the blessing of entire consecration.

D. H. HAMILTON.

Wales, May 19th, 1843.

Letter from Brother H. B. Skinner.

DEAR BROTHER BLISS.—Having just returned from Canada, where I have been engaged in the advent cause for six months past, it may be expected that I should furnish some account of the state of the cause in that country; and I do this the more cheerfully from the fact, that a lively interest has been hitherto manifested in this mission; an interest which has been clearly evidenced by a timely, and hearty response to the calls which have been made for aid in its behalf. The mission to Canada was projected early last fall—at that time a letter was received bearing more than one hundred names, uttering the Macedonian cry, "come over and help us." Brother Caldwell and myself resolved to heed the cry, and accordingly left the United States. We spent two months in travelling through the country, and crying as we went, "Behold the Bridegroom

cometh." At that time, experience had taught us that we could do but little by lectures, in comparison with the wants of the country, we resolved, if possible, to establish an advent paper; through the blessing of God, and the liberality of our friends, we were enabled to accomplish the object—a paper was established and called the "Faithful Watchman," which has been continued up to the present time. A large weekly edition of the "Watchman" was published as a gratuity, and spread broad-cast all over the country; these little messengers, though silent, were nevertheless effectual, and were eagerly sought after by all classes, from the gayest and most fashionable circle, down to the humblest occupant of their thatched cabins. These, in connection with Second Advent Conferences, and more private lectures, served to arouse the whole country, and the opinions to which an examination of the subject conducted the people, were as various as in other places. Some believed; and we rejoice to know that hundreds were converted from sin to holiness. Others halted, and some scoffed. But in the presentation of our work, we were not without our difficulties. A formal church and time-serving priesthood were our greatest foes; in fact, we have no idea that the open hostility which we experienced from unprincipled men would have been as great, but for the encouragement they derived from those PROFESSING godliness. The periodicals of the country, especially of Montreal, were continually teeming with their invectives against "Millerism," and hurling their anathemas against all its "*deluded dupes*." But there was another source of difficulty with which we had to contend, and which in some instances caused even our "good to be evil spoken off." I allude to the excesses into which some of the friends of the cause were inadvertently, though I doubt not sincerely led. I am aware that this is a delicate point to touch, and we will endeavor to tread lightly upon its ashes; yet we would say enough to render it a beacon of warning to others. The excesses to which we allude, consisted in a virtual, though not intended, abandonment of the word of God, and a trusting to special revelations of the Holy Ghost, through the medium of dreams, visions, &c, an excess, which developed itself in the greatest extravagances in their external modes of worship. In addition to special revelations, the spirit of discernment was in some few instances claimed, and those professedly blest with this gift claimed to read the hearts of others, and thus point out their moral condition; assuming themselves to be the appropriate standard; wherever there was an opposing influence, it produced a conflict of spirit, and manifested itself in the most violent physical exertions. However much the evils might have been deplored by consistent advent believers, yet it was exceedingly difficult to correct them—the persons referred to professed to be taught of the Holy Ghost, and of course could not be wrong; and, as a general thing, those who could not sustain them in their movements, were looked upon as being in the dark—as destitute of the Holy Ghost, and, therefore, not capable of understanding or judging of things thus spiritually discerned. Now the rock on which these well meaning brethren split is obvious.—It was a forsaking of the word, and a professed trusting to the immediate teaching of the Holy Ghost. We would not be understood as intimating that the Holy Ghost will lead us astray, but rather, that there is great danger of catching the wrong spirit—of mistaking that which is purely human, for the divine. The Spirit and the word always agree; and when there is discrepancy between the teaching of the word, and that claimed as a special revelation of the spirit, we may look out for an error; for an error there surely must be. The word of God is a sufficient rule of faith and practice; a precious legacy, furnished us to be as a "lamp to our feet and a light to our path." While we rest upon its solid basis, we are safe; abandon it, and we are fairly out to sea without a rudder, chart, or compass to guide us o'er life's tempestuous ocean, and liable every moment to be dashed upon the rocks of fanaticism, or overwhelmed in the whirlpool of delusion and error.

I am happy however to add, that the extravagances to which allusion is made above, were indulged

by but very few; a mere fractional part of the advent believers in Canada; and lest what has been said should be understood as reflecting upon the moral or Christian character of those referred to, I would also remark that their sincerity was never doubted, or their piety questioned. They were even considered as warm-hearted, and otherwise consistent Christians.

In regard to the present state of the cause in Canada, I have only to say, that it is onward; perhaps it never stood upon a better basis than it does at the present time; for it rests upon the ever-enduring promises of God's eternal truth.

There were many who expected the coming of Christ on the 14th of April; and some professed to have had it revealed to them that the Savior would then appear: but the sequel showed the mistake and served to open their eyes; they saw the rock upon which they foundered, and like godly men and women, acknowledged their error, abandoned their vagaries, returned to the plain teaching of God's book, and are now looking for, and patiently waiting for the coming of the Lord, who will be revealed at the "time appointed." H. B. SKINNER.

Boston, May 24, 1843.

P. S. The "Faithful Watchman" is still continued under the direction of Rev. C. Green & Hutchinson, it will be published as often as their funds will enable them to do it.

Brother Himes proposes to publish Miller's Synopsis in the French language, it will be a noble thing for Canada, and will do more good than any thing I know of.

But little has been done for the French country for want of means; our friends have done well for Canada, yet it is to be hoped they will not forget the cause in that country. Let the brethren be sustained by your liberality and prayers. H. B. S.

Letter from Illinois.

DEAR BROTHER HIMES.—I have had the pleasure of reading some of the numbers of your valuable paper, and I feel grateful for that privilege. I believe they have done much good in this place. The subject of the second advent of our blessed Lord is the cause of great alarm to the ungodly, but to the Christian it is joy and rejoicing. There is much opposition here to the doctrine of the speedy coming of Christ. Some would fain put it off for a more convenient season. But many are rejoicing in the blessed hope. Some are believers in the second advent at hand, others believe, and are ashamed to own it, for fear of being called Millerites.

We have a brother here who has been lecturing on the advent this year. He is a minister in the M. P. church. I have been this day listening to a minister, who gave out an appointment to preach against Millerism. His text was St John xv. 5, "I am the Vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." He proceeded as follows. There is no man liveth and sinneth not. Then said he, away with your Perfectionism. After a while he broke out in this language, His blood cleanseth from all sin. He makes us holy in heart, in life, and in all manner of conversation. Then appealing to the sinners, as he called them, he said, you can astronomize and prophecy, and predict the coming of the Son of man, but this will not do, you must fly to Jesus. This was all that had any reference to Millerism.

If your papers could be sent here I believe they would be the means of much good; I would be glad if you would send me a number of the Signs of the Times, and I will endeavor to spread them as much as possible. Yours, in the blessed hope.

J. H. WHITAKER.

Canton, Fulton Co. Ill. April, 1843.

Letter from Sister Mills.

DEAR BROTHER HIMES.—Reading of your works, and charity, and service, and faith and patience, it seems our loving Lord hath greatly favored you; in that which he is suffering the frowns of a pharisaical and gainsaying people to fall upon you, he doth

greatly strengthen you to bear a part cheerfully in the struggle for truth; rejoicing in the blessed hope of his speedy and glorious appearing. So let the good Lord continue to shed down the richest of his blessings, that through the knowledge of your works and faith, many may be led to desire a part in the rich reward promised to those who, through faith and patience, inherit the promises.

How truly it may be said of those who oppose this truth, that they are taken in their own craftiness. Oh for true wisdom to make us willing to become fools in a worldly sense, that we may be wise.

Feeling desirous to contribute the widows mite for the spread of the glad news of Christ's second coming near, I have enclosed a small sum which I wish to have appropriated to the extension of the truth, as connected with this subject.

What thanks can we render again to God for you, for all the joy wherewith we joy for your sakes before our God; praying exclusively that he would perfect that which is lacking in our faith, to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints. In hope of which, I am a sister in the bonds of the gospel.

Huntington, April 24, 1843.

Letter from Michigan.

DEAR BROTHER HIMES.—I sit down to tell you some of my experience. Seven years ago, I read brother Miller's lectures, and then said if he was wrong I could not tell where. From that time till last fall I had no opportunity to read or hear anything on that subject. In September I received a Chart, a Clue to the Time, and one other small paper. I studied these and compared them with the word of God, and soon became convinced of the truth of the advent near; and as I had been for twenty-five years a believer in the personal reign of Christ, I had no further doubts to remove. Immediately I conferred not with flesh and blood, but went to sounding the Midnight Cry. I was all alone, no other minister or person in these parts believed the doctrine; the Lord soon appeared to bless, and sinners began to cry what shall we do. Soon they were made to rejoice in view of a coming Jesus.

Cold-hearted professors, scoffers, universalists and infidels, cried, some one thing and some another. Some said Elder B. has ruined his reputation, his popularity, and his usefulness; nobody will go to hear him, he is deluded, he is infatuated, enthusiastic. A great many false reports were put in circulation respecting me, and spread the length and breadth of the land; but enough of this.

In connection with my other engagements, I have given the warning in sixteen different settlements, at the distance of one hundred miles, and to large and crowded audiences. Often have I met the anxious grey-headed Christian who could lift up their head and rejoice because their redemption was drawing nigh. I have preached, and labored, and travelled from place to place, till I have become literally worn out and confined to my house, and sometimes to my bed. In my course of labors the Lord blessed, numbers were converted, and backsliders were reclaimed; two ministers have embraced the faith in this region, but we are fifty miles apart; and with that exception all the ministers reject the doctrine, and some of them openly oppose and scoff, and circulate papers on the other side of the subject.

Dear brother, I never knew before now what it was to be in perils amongst false brethren. One minister, lately from the schools, came to hear me one evening, and gave notice afterwards that he should give the people some light on the subject of Christ's coming. When the time came he had provided himself with a big black-board, and after stating that in the 26th chapter of Leviticus the seven times was mentioned four times, and of course, if each of the four times seven was taken for a year, it would make twenty-eight years, and if this was prophetic time, he said it would make 10,080 years that Israel was to be in bondage. So you see that we have ministers here in these wild woods of Mich-

igan, that have learned to lead the blind. But dear brothers, I have received greater light in searching the Book of books. I have had the opportunity of seeing a few of your papers, and should have been a subscriber long ago if I could have raised the money; but it is my blessing to be poor in this world's goods, and that much money it is impossible for me to raise. Last winter I came to the conclusion to write to you and tell you that I would give you a cow, and I tried to sell the cow and get the money to send you the avails, but all in vain; the money I could not get, and not even the money to pay postage on a letter, or I should have written you long ago. There is no money in this part of the country; if there is, we Millerites, as they call us, cannot get it. Dear brother, pray for me and my family; my wife and five children are with me in the faith, and are looking for that blessed hope and the consolation of Israel this year, and we are expecting him every minute till he comes. If you could send me some of the Signs of the Times, or Midnight Cry, or any thing of the kind, I will do all the good with them that I can. If you could send me some of those numbers that contain an answer to Weeks or Dowling, we should be glad to see them, for our enemies are busy with the writings of the men and others. But I have filled my sheet.

I have never heard a lecture on this great and highly important subject, and I should be highly gratified if I could have an opportunity to hear brothers Miller, Litch, Storrs, Himes, or any others; but enough till we meet. Yours, S. BARNES.
Owosso, Shiawassee Co. Mich. May 4, 1843.

A correspondent speaking of Mr. Dowlings vanity and want of courtesy says.

A man may possess a vast fund of human learning, and treasure up in the cells of memory all languages; and yet may be very ignorant in spiritual matters, and very destitute of charity. To express the same idea in one thousand different languages, Hebrew, Greek, Latin, German, French, Italian, Spanish, Gaelic Scotch or Irish or English, &c. &c. does not give a man an extra idea or add to his strength of intellect, or purity of heart. And I am very sorry to see how easily a knowledge of a few languages inflates the minds of some men with the most preposterous vanity, the most consummate self sufficiency and other folly. Nothing but the grace of God can cure such excrescences of insanity. May God ever enable us to hate and abhor that which is evil—that we may be clothed in our right minds, and have just conceptions of Truth in all its tendencies and application. Be courteous, is an admonition worthy of remembrance.

Professor Stuart a Universalist.

The "Universalist" says of this divine's theology. "We have often had occasion to note the progress which is manifestly going on in the mind of this world-famous theologian. We are certainly not wrong in the opinion that, for several years, his views have been growing liberal, more enlarged. His own language and confessions are positive evidence of this; and if any want more evidence, let them inquire into the meaning of many complaints which his good Calvinistic brethren have brought against him. Absolutely alarmed at his liberality and enlargement of faith, they have suspected and accused him of heresy, charging him with being carried away with 'German Neology,' and with advocating sentiments 'which fearfully tend to Universalism.' Their complaints certainly mean something, and Prof. Stuart knows, perfectly well, the interpretation thereof. He is casting off, with giant's strength, the trammels of Calvinistic theology, and making his way into the liberty and light of a broader and better

faith. Of this we are certain. We find evidences of it in every work which comes from his pen.

We are not sure that Stuart is yet a Universalist in his views of the Divine Government, but there are many passages in his writings which seem strongly to indicate that he is not far from the kingdom of God."

Then follow several quotations from his writing respecting which it says.

"Is not this strange language to be used by a divine of the old school system of theology? What would the friends of the old system say to this extract, if they should read it without knowing its author? Why, they would say, at once, that it was the very quintessence of Universalism, and they would doubtless condemn him as a heretic of the first water. And do the best they can,—interpret the language as they may, they cannot do better than to say, as they have done of some of his other writings, that it tends 'fearfully to Universalism.' We have more and more faith that he will yet be an open advocate of this doctrine. It appears, from the above extract, that both his convictions and his feelings are in its favor. He says, 'as to the power of Satan over the wicked, it is everywhere represented in the New Testament, as something which will wholly cease after a time, and the reign of the Prince of Peace become universal.' And in reference to opposite views from the pulpit, he says, 'I shall never forget the involuntary shudder that came over me, while listening to such appalling views of God's benevolent designs.' Here are clearly the indications of an enlightened head and of a warm heart."

M. S.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, MAY 31, 1843.

"SUBTERFUGE" OF OUR OPPONENTS. The following article we copy from the New York Evangelist, and give it as a fair specimen of the manner in which our views and doings are presented by the religious press, from which we had reason to expect more candor and fairness. We have however seen enough to satisfy us that little is to be expected from those who will thus ignorantly or wilfully misrepresent us.

SUBTERFUGE OF MILLERISM. We perceive that the Millerites are preparing to retreat, as well as possible, from the position which they have taken. Having fully committed themselves to the year 1843, they cannot deny that they had fixed upon the year, the very year of the world's dissolution. They have, however, erected a large Tabernacle in Boston, which was dedicated last week, and which is said to be capable of holding 5000 people. It was filled at the dedication. The speakers on the occasion endeavored to sink the question as to the particular year, and endeavored to show that the Millennium is not to be expected before the judgment, and that the Second Advent of Christ is the next great event about to occur. (1) With these sentiments they will continue to trouble the churches. (2) Their mistake about the year, after so much confidence and violent denunciation, may tend to open the eyes of some respecting their other errors. We understand that they have applied for insurance on their building for eight years. (3.)

The wild speculations in prophecy against which we have frequently warned our friends, arise from the absence of all fixed principles respecting the

great plan of redemption. (4) Surely, if language can express it, God has predicted the restoration of the Jews and the conversion of the world, previous to the day of judgment. If this can be proved, (5) if our readers are satisfied themselves on this point, then it can be known, *a priori*, that Millerism, and all kindred theories, are false and injurious.

We speak of Millerism as having mistaken the year, although we are still in the midst of 1843, because we have not respect enough for the nonsense to make it a doubtful question. (6) The question, as we have remarked above, is decided by general principle, and deserves not a serious thought from any intelligent believer in revelation. Yet great mischief has accrued from this error, or imposture—for we are very much inclined to use the latter word, as the most appropriate appellation. We are not aware that we are under any obligation to consider Mr. Miller as any more sincere than Joseph Smith. That he was originally an infidel, he avows. (7) That he will be one again, provided his predictions are not true, he is said to have asserted. (8) What he is at present, he must decide for himself. The man who could so far disregard the obvious meaning of our Savior's language, respecting the fact that the time of the judgment was purposely concealed in the counsels of the Eternal Mind, as to fix the precise year in which it must occur, cannot be supposed to have any intelligent reverence or regard for the word of God.—N. Y. Evangelist.

REMARKS. 1. The evidence that we are preparing to retreat from our position, is, according to the Evangelist, that on the dedication of the Tabernacle the great question there presented, was, "that the Millennium is not to be expected before the judgment, and that the Second Advent of Christ, is the next great event about to occur." i.e. We are leaving our position because we adhere to it with more tenacity than ever.

If it could be shown that we are in error about the pre-millennial advent, and its being the next event, it would prove our position to be incorrect; and nothing else can prove it. When we, therefore, show that our position on these points is invulnerable, we here fully settle the question.

The sectarian papers have taken unwearied pains to make the world believe that a question of mere time was the only point of difference between us and them; and that if 1843 should by any possibility pass away, and no advent believer of our school has any expectation that it will—our entire structure would at once fall. We however intend that the true issue shall be kept distinctly in view; and which is,

1st. No temporal millennium.

2d. No return of the Jews.

3d. All the historical prophecies are literally fulfilled down to the eve of the resurrection and advent.

4th. That the advent is therefore the next event.

5th. That the signs of the times prove that it is at the very doors.

6th. That all the prophetic periods, as we understand them, expire during this year, and

7th. That after 1843 commenced we had reason continually to expect Christ's appearing, and shall therefore look for him till he come.

Here we intend to stand until our Lord appear, or it is proved that all the above positions are wrong. And no greater evidence can be given in the strength of our hopes, than by proving incontrovertibly, as we have done, by hitherto unanswered arguments, the pre-millennial advent, and that it is the next event.

2. The Evangelist says, that "with these sentiments"—the pre-millennial advent, the next event—"they will continue to trouble the churches."

It would seem that no true Evangelist, or true church of Christ would be troubled at the thoughts of Christ's coming. That unfaithful servants should like to have the day put far off, would not be surprising; but how can those be said to love Christ's appearing who talk about being troubled by such a consideration. Will the editor of the Evangelist explain how the coming of Christ can trouble his children. If he cannot explain it and feels that such an admission has driven him into a corner from which he has no escape, he can manifest it by remaining silent, as all our opponents have done when the last semblance of an argument has been taken from them.

3. Religious papers are always expected to tell the truth. But the publication of every newspaper rumor before the truth is ascertained, makes those who thus publish it, responsible for its truth.

The rumor has been going the rounds that application was made for seven years insurance; but the Evangelist, not satisfied with the falsehood as it was, must add another year to it, and make it eight years. The fact is simply this. The committee applied for insurance at an office whose terms of insurance are for seven years; they then went to an office where it could be insured for one year, and had an insurance effected for one year only. Has the Evangelist "respect" enough for the truth to correct the error? We shall see.

4. Will the Evangelist show wherein our principles of interpretation are not fixed? Is it a wild speculation to believe God as he has said? And "surely if language can express it" when the heathen are given to Christ for an inheritance, and the uttermost parts of the earth for a possession, they are to be broken with a rod of iron and dashed in pieces like a potter's vessel, instead of being converted; the tares and wheat are to grow together till the harvest, and the harvest is the end of the world; the man of sin is to be destroyed by the brightness of Christ's coming; and the same horn will make war with and prevail against the saints until the Ancient of days shall come. There is, therefore, no room for the conversion of the world before Christ comes. Also, if language can mean any thing, the promise that Abraham shall be the heir of the world, was not to him and his seed, through the law, but through the righteousness of faith; and he is not a Jew who is one outwardly, but of the faith of our father Abraham. There is, therefore, no return of the Jews.

If the "language" by which Mr. Johnson supposes "God has predicted the restoration of the Jews and the conversion of the world, previous to the day of judgment," is correctly applied to him, then he cannot only prove Millerism to be "nonsense," "false," an "imposture," &c. but he can prove that the "day of judgment" can never come. For "surely, if language can express it," those promises give the Jews an "eternal" and "everlasting" possession, from which they shall "never be removed;" and the state of "the world" supposed to be contemplated, is to endure "forever and ever." If this be an "intelligent" view of "the word of God," we prefer those "speculations in prophecy" which, instead of converting "the word of God" into "nonsense" and contradiction, make it so plain that he may run that readeth it.

5. The Evangelist says, "If this can be proved" i.e. that the Jews are to be restored and that there is to be a temporal millennium, then it can be known *a priori* that Millerism is false!!

Very true; if it can be proved that the advent is not the next event, it will be proved that it is not! But will Mr. Johnson give us a few arguments on those points? Assertions are no longer current.

6. This is the true secret of all the misrepresentations that have originated in the religious papers respecting us. The conductors of those have such a supreme contempt for anything that savors of the coming of Christ at hand, that they consider it unworthy of a "serious thought." And if it is unworthy a serious thought now, why will it not always be thus unworthy? It is, therefore, evident that the personal coming of our Savior and not the time of that coming, makes Mr. Johnson say, "We have not respect enough for the nonsense to make it a doubtful question." So long as men have such contempt for any truth, they will not give it that serious consideration that is necessary, to decide impartially, or even to acquaint themselves with the views set forth. And with respect to the Advent, our opponents have either taken it for granted that we are in an error, or have given us such a cursory examination as still to remain in ignorance of our views. They no more know what they are opposing, than did the Jews when they crucified the Lord at his first advent.

7. Does Mr. Johnson argue that because a man has been an infidel that he will be one again? Luther was a Romanist "he avowed," did he become one again. Paul was once a persecutor, "he avowed," did he become one again? Was not the editor of the Evangelist once an enemy to God? Will he, therefore become one again?

8. This is one of the many falsehoods published against Mr. Miller, and Mr. Johnson knew when he penned it, that he had not the least particle of proof for such a slander. We shall therefore consider him convicted of endorsing a deliberate falsehood, until he produces evidences of its truth or retracts the charge.

9. The question to be decided here, is, What is "the obvious meaning of our Savior's language?" If it shall be proved that Mr. Johnson has "disregarded" it, then it will follow on his own admission that he "cannot be supposed to have any intelligent reverence or regard for the word of God."

When our Savior said, "Of that day and that hour knoweth no man," &c. he also said, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And when our Savior said "It is not for you to know the times and seasons which the Father hath put in his own power," he also said, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Peter shows this was fulfilled, 1 Pet. i. 10-12, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Also that which was then in the Father's own power was afterwards revealed to Christ, and by his angel to

John, who recorded it for all who had ears to hear. Rev. i. 1-3, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

It therefore cannot follow from our Savior's language that the time is forever concealed "in the counsels of the Eternal Mind."

Our opponents accuse our Savior of saying that no man can ever know any thing about the time. But he says, "Know that it is at the doors." Now who disregards the obvious meaning of our Savior's language? those who contend that we cannot know when it is at the doors, or we, who believe we may know when it is near? Any one who will read the connection in which our Savior spoke, cannot but see that those who contend we can know nothing about the nearness of the event, do "disregard the obvious meaning of our Savior's language."

If our opponents know the connection, and refuse to present it, they are certainly not honest in their opposition. But if they do not know the connection, then their ignorance unfits them for religious teachers. One horn of this dilemma they must take so long as they quote "Of that day and hour knoweth no man," and refuse also to give "When ye see these things know it is at the very doors. If they refuse to do this, they "cannot be supposed to have any intelligent reverence for the word of God."

Lectures at the Tabernacle.

These have been continued with increased interest during the afternoons and evenings of the past week. Lectures on appropriate subjects have been given by brn. Whiting, Fitch, and Litch. There have also been with us, brethren Hawley, Hale, Barry, Himes, Brown, and Skinner. These lecturers from different sects of Christians, thus acting in unison, and seeing eye to eye, are evidence that there is a power in the "glad tidings of the kingdom" that disarms Sectarianism, and produces true "union." All private opinions are considered by them to be of such little consequence, compared with greater truth, that they can come together and live in each others hearts, bound together in the bonds of Christian love. Baptistism, Methodism, and Congregationalism, are all lost sight of while they all labor together, shoulder to shoulder, in the cause of the Lord. Actuated by one and the same spirit, they are enabled to accomplish an amount of labor from which man ordinarily would shrink; and which could not be sustained only by the Spirit of God and the sympathies of each other. The prayer meetings have been attended with great interest, every forenoon at the Chardon street Chapel.

Our meetings will be continued the present week, during which we shall expect to see many of our dear friends from abroad.

New Works.

"SECOND ADVENT MANUAL," by A. Hale.—This is a compilation from the original authorities of the various historical extracts and evidences upon which the prophetic periods and fulfillment of the prophecies are based. Its object is to furnish in a

mass, that which would otherwise require a reference to various, and some rare historical works. It will be found highly useful for the students of prophecy.

"THE SECOND ADVENT DOCTRINE VINDICATED." A Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee.

The above discourse so long delayed, is now published and ready for circulation. Our readers have been waiting with much impatience for its appearing, and it will be to them no unwelcome visitor. It is what its title purports—a vindication of the Advent doctrine; and this doctrine is most ably vindicated. It carries with it a mass of proof and weight of evidence, not often found in so small a compass, 93 pages. Our brother has shown from the word of God that we believe none other things than what Moses and the prophets have said shall come; and the whole church have believed till these last days. The points of difference between us and our opponents, are shown to be all supported by the most weighty authority of the church. Our opponents are also shown to have signally failed. Our friends will read it as a matter of course. And those who are not with us, are invited to give it a candid perusal.

"A SOLEMN APPEAL TO MINISTERS AND CHURCHES—ESPECIALLY TO THOSE OF the Baptist denomination," by J. B. Cook.

This is also now ready for delivery, and will be read with much interest. Its object is to show the ministry and church, that while they refuse to give the subject of the Advent a solemn and prayerful examination and reject it, they may be as verily guilty as were the Jews who rejected and crucified our Savior at his first Advent, and yet did it ignorantly and in unbelief. When we refuse to acquaint ourselves with any doctrine, it may be that our decision is dictated by the heart.

PHILADELPHIA MEETINGS.—We are not able to speak at length of these intensely interesting meetings. A Philadelphia daily paper of May 19, giving an account of the editor's evening rambles, besides mentioning theatres, lecture rooms, &c., gives it the following brief notice.

"Upon leaving the lecture room, we entered the mighty assembly of the Millerites—for mighty it was; the large room which once contained the Chinese Museum being literally filled with a dense mass of males and females, old and young, who seemed to hang with a breathless and somewhat excited interest upon "the very loud outpourings" of the enthusiastic speaker."

The attendance was large throughout, and one of the sessions, which continued three hours, seemed but a few minutes to the hearers. Brethren Himes, Litch, and Brown left on Friday. On that evening, brother Storrs lectured "to a vast multitude." There was an experience meeting Saturday afternoon, and brother Storrs lectured again Saturday evening, and twice on the Sabbath.

MR. MILLER.—We are sorry to learn that his health is still very feeble, and it is doubtful whether he will ever be any better. His son writes us that his physicians have ordered all communication from visitors to be cut off. And even his own friends and near relations are prohibited from visiting him, as all noise hurts him very much.

Many of his friends visit him, but cannot be admitted, and others are anxious to see him; but it is hoped his friends will receive it kindly, if they are requested not to visit him while he remains so feeble.

BLOW YE THE TRUMPET IN ZION; SOUND AN ALARM IN MY HOLY MOUNTAIN!

ANOTHER of the series of prophetic events by which we are brought down to the end of all earthly things, and to the setting up of the everlasting kingdom, is brought to view by the seven trumpets.

"The great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of these governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment in the isle of Patmos, 'for the word of God, and the testimony of Jesus Christ.' Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last, and the various means by which

that great persecuting system should come to ruin." "The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined."

For a full explanation of the whole series of trumpets, see Litch's Exposition, vol. 2, from which the above extracts are taken. Our present plan will allow us only to refer to the last three of them, and of course, if we can show you that the events of the 5th and 6th have taken place, it will follow that the former ones have been fulfilled also.

But first we wish to know what is to come at the end of the series. We have a double statement of the events which are then to take place. Their awfully important character is first intimated by the declaration of a mighty angel who comes down from heaven, on purpose, it would seem, to apprise the world, or at least the church, to look out for the change in her condition which is to be realized, by the events of the seventh and last trumpet. "And the angel which I saw stand

upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 5-7.

"The mystery of God," here referred to, is made more plain by the translation of the original text, as given by some of the best writers—"The mystery of God shall be finished according to the glad tidings which he hath declared," &c. &c. That to which the glad tidings, the gospel, under all its various forms, has pointed, is then to be realized. But the revelator makes it very plain by what he says of the sounding of the seventh angel, Rev. xi. 15-18. Here is a distinct statement of several very important particulars.

1. THE KINGDOMS OF THIS WORLD BECOME THE

KINGDOMS OF JESUS CHRIST, and HE BEGINS HIS GLORIOUS AND EVERLASTING "REIGN."

2. It announces THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED.

3. THE TIME TO REWARD GOD'S SERVANTS, THE PROPHETS, &c., and

4. HIS WRATH IS COME, AND THE TIME TO DESTROY THEM THAT DESTROY THE EARTH.

There can be no doubt then of the events which are to come at the sounding of the seventh trumpet. Have we any reason to believe that the prophecy has all been filled up but these events? Let us see. We will go back to the fifth trumpet, chapter ix. 1-12.

It is generally agreed by commentators that the fifth and sixth trumpet give the prophetic history of Mahomedanism.

The manner in which these trumpets are introduced denote the afflicting character of the events of which they speak. They are thus announced by the celestial messenger, who acts the part of a herald in the case.

saying,

Rev. viii. 13.—And I beheld, and heard an angel flying through the midst of heaven, WITH A LOUD VOICE,



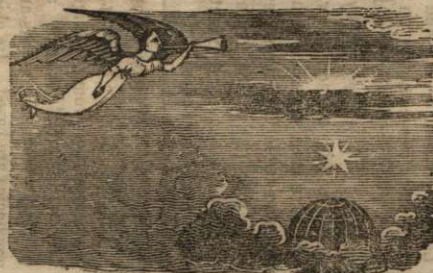
WOE!

WOE!!

WOE!!!

TO THE INHABITERS OF THE EARTH, BY REASON OF THE OTHER VOICES OF THE TRUMPET OF THE THREE ANGELS, WHICH ARE YET TO SOUND.

Rev. ix. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.



A. D. 622.

2-4. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ONE WOE IS PAST; and behold, there come two woes more hereafter.

5, 6. And to them it was given that they should not kill them, but THAT THEY SHOULD BE TORMENTED FIVE MONTHS; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.



July 27, 1299.

7-12. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and

there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ONE WOE IS PAST; and behold, there come two woes more hereafter.

We have here several important particulars stated, a few only of which we shall be able to notice.

1st. The origin of Mahometanism.

The bottomless pit.

2d. Its character and effects.

And the sun and the air (Christianity) were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and

unto them it was given power as the scorpions of the earth have power. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

3d. Their commission.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it

13-15. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.



1449.

16-21. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

was given that they should not kill them, but that they should be tormented five months.

4th. The description of their appearance and operations.

And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And

Chap. xi. 14. The second woe is past; and behold, THE THIRD WOE COMETH QUICKLY.

ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.

16-18. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. AND THE NATIONS WERE ANGRY, and THY WRATH IS COME, and THE TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; AND SHULDEST DESTROY THEM WHICH DESTROY THE EARTH.

Aug. 11, 1840.

and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

5th. The time of their operations under the king named.

And their power was to hurt men five months. And they had a king over them, which is the angel of

the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath its name Apollyon.

The date of the Hegira or flight of Mahomet, is A. D. 622. Abubeker, who succeeded Mahomet as the leader of the locust armies in 632, was the first Caliph. The government of the Caliphs continued till the thirteenth century. In the latter part of that century Othman united the Mahometan clans and provinces into one grand monarchy, since known as the Ottoman Empire. The first assault made upon the Greeks under this kingly form of Mahometan power, was, according to Gibbon, on the 27th July, 1299. It was under this form of power that the terrible mission of the Mahometans, during the period specified, was to be effected. Five months understood prophetically, 30 days to the month, would express 150 days, or years. Add 150 to 1299, it brings us to 1449.

"During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople."

"ONE WOE IS PAST, AND BEHOLD THERE COME TWO WOES MORE HEREAFTER."

The events of the sixth trumpet differ from those of the fifth in several important particulars.

1. Instead of an army of locusts from the smoke of the bottomless pit, four angels are summoned to the work of this woe.

2. Instead of tormenting, they slay the third part of men.

3. Their work is effected by different agencies.

4. The period assigned them is, "an hour, a day, a month, and a year."

This period, understood prophetically, or symbolically, would amount to three hundred ninety-one years and fifteen days.

A prophetic year, 360 days = 360 solar years.

A prophetic month, 30 days = 30 solar years.

A prophetic day, - - - = 1 solar year.

A prophetic hour, being a 24th part of a day, is equal to a 24th part of a prophetic year, or - - - 15 days.

This period amounts to - - - 391 15

To which add 150 days or years, 150 - - -

Whole period of these trumpets, 541 y's 15 days.

Commencing, A. D. - - - 1299 July 27

- - - 42

- - - 31

- - - 1840 Aug. 11

Brings us to - - - 1840 Aug. 11

Did the predicted, or implied, change in the Ottoman power then take place? In answering this question, let us inquire what the change was to be? It was not the destruction of the Mahometans or their empire. We should suppose at first sight that the change would place the Mahometan power and the Christian powers, as to their relation to each other, in a condition similar to that in which they stood prior to the commencement of the sixth trumpet, 1449.

"In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne with-

out the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign."

"This shameful proceeding seemed to prestage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."

"Judging from the manner of the commencement of the Ottoman supremacy in Constantinople, that it was a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it."

Has such a change taken place? Hear the following testimony:

"First testimony.—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160:—

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

Second.—"The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says: 'We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.'"

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

Other testimony might be introduced, but this is sufficient.

When did this change take place? Everybody has heard of the troubles of the Turks by Mehemet Ali. The loss of the Sultan's army and fleet in 1839, involved him in such difficulties, that in 1840, England, Russia, Austria and Prussia, interposed

and proposed to put a stop to the operations of Mehemet.

A conference of these nations was held in London, July 15th, 1840; their ambassadors at Constantinople notified the Sultan of their intention, and he "accepted the intervention of the great powers." *Moniteur Ottoman*. The Sheikh Effendi represented the "Sublime Porte" at this conference. The doings of that conference, and the anticipated result, were thus noticed at the time:

"The powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault."

This proposal of the Sultan and the great powers was forwarded to Mehemet by a government steamer, which left Constantinople, August 5th. As soon as this proposal was put into the hands of Mehemet, if he refused to comply with its terms of peace, the Sultan must withdraw from the contest, and leave Mehemet in the hands of the "great powers." If he accepted the terms, of course the Sultan would be a party in the settlement. THAT DOCUMENT WAS PUT INTO THE HANDS OF MEHEMET ON THE 11th AUGUST, 1840, AND HE REFUSED TO COMPLY WITH ITS TERMS. ON THE SAME DAY "A NOTE DELIVERED BY THE FOUR AMBASSADORS, IN ANSWER TO A QUESTION PUT TO THEM BY THE PORTE (Sultan), as to the plan to be adopted in such an event, simply states, that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise." Correspondent of Lond. Morn. Chron. at Constantinople.

Now, let us suppose a case, and ask a question.

"Imagine an ambitious politician at the southwest part of the Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the general government. Our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during his life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer.—'WE WILL TAKE CARE OF THAT!' Would not every one feel that the

independence of this country had departed?" *Midnight Cry*, Nov. 25, 1842.

From that time the power of "the Turks has been sinking lower and lower, with fearful velocity."

The exact agreement of events in the history of the Turks with the statement of the prophecy, has fixed in our mind the belief, that there is no mistake in the application of the trumpets, and that the period of the sixth terminated Aug. 11, 1840. The tenth chapter, and the eleventh to the thirteenth verse, may be regarded as a parenthesis in the regular series, in which the revelator gives a description of events which were to take place prior to, or at the same time with the events of this trumpet. The earthquake mentioned, (xi. 13,) which undoubtedly refers to the French revolution, is included in the second woe. "THE SECOND WOE IS PAST; AND, BEHOLD, THE THIRD WOE COMETH QUICKLY."

"But is not the world to be converted when the seventh trumpet sounds?" If the conversion of the world would be a 'woe,' perhaps it will be converted. But we do not think that God would announce that as a woe. The other woe trumpets have, by their fulfilment, exhibited to the world those scenes which have associated all that is cruel and savage with the name of a Turk; and all that is brutal and blasphemous and infernal with the French revolution; and with such specimens of what is meant by the 'woe' in connection with these trumpets, what may we not expect when the woe that cometh quickly shall burst upon us? If to "destroy them that destroy the earth" means the conversion of the world, the world may then be converted. If that may take place which the word of God has repeatedly assured us never can take place this side of the judgment, the world may be converted.—No, reader,—that men should ever have supposed that the seventh trumpet announces the conversion of the world, is one of those cases that go to show how they have "turned away their ears from the truth, and have turned unto fables;" being ignorant of God's arrangement in the case, and going about to establish their own, they are looking for that which will never come!

We must be converted before that trumpet sounds, or we shall remain unconverted forever!

Then the judgment shall sit—the righteous dead arise, and with the righteous living receive their reward, and the wicked be destroyed, and the glorious and everlasting reign of Jesus Christ begin.

We have nothing, therefore, to look for, according to this portion of prophecy, but the events of the seventh trumpet—the third woe!

In the mouth of two or three witnesses shall every word be established. Here are three portions of prophecy, each of which carries us down to THE END; and by the clearest evidence from the history of the world, all the events of each series are past, except that great event to which all the others point; and to make known which, God has given us His "sure word." And while these portions of prophecy all declare that the end of all things is at hand—the signs foretold by Christ are all speaking as so many witnesses for the truth—and messengers of mercy to man to warn him to be ready; watch, therefore, and pray always, that ye may be counted worthy to escape all these things, and to stand before THE SON OF MAN.

Dark brood the heavens o'er thee!

SIGNS OF THE TIMES.

BOSTON, MAY 31, 1843.

Boston Anniversary Week.

MAY 29, 1843.

Advent Conference and Lectures.

At the TABERNACLE in Howard Street.
Lecture each evening at half-past 7 o'clock.

SUBJECTS OF THE LECTURES:

1. Character of the objections urged against the doctrine of the ADVENT. Monday Evening.
2. History of the Advent Cause. Tuesday Evening.
3. Influence of Neology upon the faith of the Church. Wednesday Evening.
4. Tendencies of the Advent Doctrine.—Thursday Evening.
5. The true position of the opponents of the Advent Doctrine. Friday Evening.

The above subjects will be presented by Br'n Whiting, Litch, Fitch, and Hawley.

Meetings of the Conference will be held at 9 A. M., and 3 P. M., at the

CHARDON STREET CHAPEL.

"Come now and let us reason together, saith the Lord."

Advent Books, Papers, Charts, &c.

A full assortment of the works of Miller, Litch, Hale, Storrs, Brown, Hervey, Cox, Fitch, Bliss, Fleming, and others, at the "Signs of the Times" Office, 14 Devonshire st.

A Correction.

The questions to which the following brief answer is given, have been in substance so often proposed to me, from different sources, that it has appeared to be a duty I owe to myself and the friends of the Advent cause, to notice them. This reply to a respected and devoted brother, who occupies an important position in the work, will be considered, for the present, a reply to all.

DEAR BROTHER:—I am greatly surprised at your questions. You ask, 1st. "Do you believe in the doctrine of Holiness?" 2d. "Are you opposed to meetings of prayer?" 3. Do you refuse to associate with, or shut out from your meetings, those who advocate the doctrine of entire sanctification?"

To your first question, I answer that I am not opposed to the doctrine of experimental holiness. I think I understand it, and advocate it. I see no reason to differ from brother Fitch, Brown, or Hawley on this subject.

To your second question, I have only to refer you to my whole history and practice, on this subject. I believe little or nothing can be done in the cause, without meetings of prayer.

To the third, I reply that I have never refused to co-operate with any of God's people, or shut them out from any privileges, or associations in the Advent cause. But on the contrary, desire to co-operate with all who love our Lord.

But you say "these things are reported as facts," and ask "how it is." I have only to reply, that I have, in common with all my brethren, taken my stand against marked tendencies to excesses, improprieties and even immoralities which have recently appeared under the mask of holiness. This is the 'head and front of my offending' on this point.

I believe that purity of heart and life, constitutes an essential and important feature of holiness, as demanded in the word of God. "But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints."

In relation to the idea of refusing to co-operate with my brethren on account of Holiness, or of shutting the subject out of our meetings, I have only to say that it is altogether a mistake.

In conclusion, permit me to say to all my brethren to whom such reports may have come, that I stand on the same ground I always have on the subject of the Advent, and entire consecration to God. I am doing my Master's work with my might. I have no time, to listen to the slanders of those who ought by their profession, to be engaged in better things. I am now as from the first, at the work of giving the cry to the world.

If disappointed ambition, or selfishness, or envy, seek the destruction of my reputation, and influence, by a 'misstatement of things, I can't help it. I give it all up to God. He will take care of that in due time. I am well known in this city, and elsewhere, and my works must show what I am. I am in the fullest fellowship with all my brethren in the Ministry, and all the brethren who have borne with me the heat and burden of the day. We know no division or disunion. We are living in peace, and God is prospering us. We have nothing to do with party strife or faction.

J. V. HIMES.

CAMPMEETINGS.

SECOND ADVENT CAMPMEETING.

JUNE 14, 1843.

The friends of the good cause in this vicinity have decided to hold a Second Advent Campmeeting (if time continues) on the West Hill, in Chelsea, Orange co. Vt. in a beautiful grove near the Union Meeting House, to commence on Wednesday, June 14th, at 10 o'clock A. M. We hope our Second Advent friends, all through the region, will come up to the solemn feast, with their tents prepared to stay 8 or 10 days, as Providence may direct. Let there be a general rallying.

L. KIMBALL,

In behalf of the Committee.

CAMPMEETING AT CHESTER FACTORIES.

JUNE 7, 1843.

There will be a Campmeeting, the Lord willing, on ground owned by Mr. Otis Waite, near Chester Factories, about 30 miles west of Springfield, and about 100 rods from the rail road, commencing on Wednesday, June 7th, to continue over the Sabbath. It is ardently hoped that many of those who are looking for and loving the appearing of our blessed Lord, will rally to that feast of Tabernacles, with tents and provisions for a week or more. The facilities of getting to the meeting from all directions, are as good as can be desired, and the expense low. Provision will be made for boarding those who may not provide for themselves, at reasonable rates. The cars will stop at the camp ground to accommodate passengers.

Per order of Committee. R. E. LADD, Sec.

N. B. Arrangements have been made with the Western Rail Road to bring companies of 50 or more at \$2.60 for each person from Boston. And if 50 start from Boston, any number can get in at the same ratio, at any station on the road, who give evidence of going to the meeting. Also the same from Albany. Those who go in companies are requested to start on Thursday morning.

CAMPMEETING AT ATHOL.

MAY 31, 1843.

A Second Advent Campmeeting will be held at Athol, commencing May 31, and continue over the Sabbath, and as much longer as may be expedient. The meeting will be held in a grove 2 miles south of the middle of the town, on the road to Petersham. Brethren and friends are invited to attend. Able lec-

turers are expected to be present. Refreshments can be had on the ground at a reasonable price, also hay and grain for horses. We hope for a full meeting. Per order of Committee, A. ELLENWOOD.

ADVENT CONFERENCE AT MARLBORO'

JUNE 6, 1843.

There will be an Advent Conference in the East part of Marlboro', of two weeks, beginning June 6, at 2, P. M. It will be held in a barn belonging to S. S. Howe. Brethren are invited to come with their tents. Board can be had for 1.50 per week, or 12½ cts per meal. Competent lecturers are expected.

SAMUEL S. HOWE.

Bro. Preble is now in Lowell, and will attend to calls for lectures on the Second Advent.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1.—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—15 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabiae. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
20. " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. Price 12½ cts.
24. Israel and the Holy Land.—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12½ cts.
27. Synopsis of Miller's Views. 6½ cts.
28. Judaism Overthrown. By J. Litch. 10 cts.
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18½ cts.
30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12½ cts.
31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12½ cts.
33. Bible Examiner, by George Storrs. 18½ cts.
34. The Second Advent Doctrine Vindicated, — a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches, — especially to those of the Baptist denomination. By J. B. Cook. 12½ cts.
36. Second Advent Manual, by A. Hale. 18½ cts.

This Library will be enlarged from time to time, by the addition of new works.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 14.

Boston, Wednesday, June 7, 1843.

Whole No. 110.

J. V. Himes, J. Litch, & S. Bliss, Editors.

THE GREAT TENT.

ADVENT CONFERENCE AND LECTURES,
AT ROCHESTER, N. Y. JUNE 23.

A campmeeting will be commenced at Rochester, N. Y. on June 23, 1843, (if time continue). Bro. Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year.

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.

J. V. HIMES.

Boston, June 3, 1843.

Advent Depot at Rochester, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (post paid) to J. V. HIMES, Rochester, N. Y.

THE GLAD TIDINGS, OF THE KINGDOM AT HAND.

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. Thirteen weekly numbers will be published (if time continue) for fifty cents.

It will be sent by mail to any part of the country desired.

Seven copies to one address for \$3, thirteen copies for \$5. J. V. HIMES, Editor and Publisher, Boston, June 3, 1843.

CINCINNATI.—Bro. LITCH expects to go to Cincinnati without delay. The way does not seem to be open for him to go to England as yet, as was proposed. The money, therefore, which was raised for him in view of that mission, will be used for the mission to the west, unless the donors direct otherwise. He will need much more than he has received, for his western mission. Any money for that purpose, sent to this office, will be forwarded to him.

BRO. STORRS thinks to attend the Advent Campmeeting in Chelsea, Vt. on the 14th inst. We hope he may be able to, as he will be of essential service in giving the "Cry" in that section.

A Brother will be there with Advent publications that those who wish may furnish themselves with light on the subject.

A letter received from Philadelphia, dated May 29, says:

"Our Second Advent Conference closed yesterday, after two weeks of the most interesting, and delightful meetings I have ever enjoyed.

The order of the Conference was—Lectures on the Second Advent of Christ this year; Prayer, Experience and Conference meetings. Brethren Himes, Brown, Litch, Storrs, Hervey, Cook, Plumb, Barry, and others, were present.

The meetings were fully attended, and the interest considerable.

During the last week of the Conference, brother Storrs delivered a course of lectures, which he commenced on Friday evening of last week, and closed last Wednesday evening.

Yesterday, brother Hervey lectured in the morning, brother Brown in the afternoon; and in the evening brother Storrs lectured on the 2d chapter 2d Thess. to a very large congregation."

Conference at Hartford, &c.

DEAR BROTHER HIMES.—The Conference of Advent believers which commenced in this city on Tuesday, closed Thursday evening. Present, brethren Cook, Batchelder, Barry and Brown.

Our meetings were held in the City Hall until yesterday, when we occupied the house of the First Baptist Church. The attendance on these meetings has been very good, and so far as we may judge from outward appearances, those who have been present have listened with much candor and seriousness. At the close of the services yesterday morning, brother Cook baptized twelve willing converts, all of whom are looking for the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ. The brethren in the faith have been greatly refreshed and encouraged by what they have heard and experienced. I find their number larger than I had supposed—the aged, the middle-aged, and the young, make up the blessed band. They are what might be termed a good class of Advent believers, that is, they are intelligent and pious. It has been said that none but the weak-minded embrace our views. This I deny. However, it is ordinarily the common people that receive the truths of the gospel, and I am willing to be ranked among them. God has made religious truth for this class, and not for philosophers exclusively. Had he deposited truth where the learned and the scientific alone could have discovered it, how few could have ever become acquainted with the way of life and salvation. How surprised I am, that we have all along been soaring so high after truth, just as tho' we were so many astronomers, seeking for some new world in the far-off heavens, a discovery of which is essential to a perfect knowledge of the material universe. Why truth, and all the truth necessary for our good here, may be found by any mind that will stoop low enough to pick it up. Cold reason will never find out God unto perfection—philosophy, unaided, could never trace the path to heaven for a single soul; and if the philosopher would enter there himself, he has got to come down from his giddy height, and enter thither by the same narrow, humble way, with the most untutored mind. The Christian scheme abases the pride of the wise. How common it is for us, when endeavoring to instruct such in regard to the plan of salvation, to present before their minds the simplicity of the gospel plan; and on the other hand, how natural is it for them to stumble at it, because they can discover none of man's wisdom in it. "The Jews required a sign, and the Greeks seek after wisdom," &c. Now, if these first, and, to the carnal heart, most humbling principles of our religion, are recognised and enforced by us in the great work of regeneration, they ought to be kept in view in the investigation of all truths that effect our state after conversion. How much are any of us in advance of the Corinthian Christians, to whom Paul said, I have fed you with milk, and not with meat, &c.

I do not despise learning, nor do I pretend to more than ordinary ability in discovering the truth of God's word. I think I have sought to let the Bible speak in its own simple tongue. Still, I now see that I have sometimes erred in daring to try its doctrines by my own poor reason alone. Now, the Bible talks to me in the simplest strains, as though it took for granted that I am just what I confess myself to be—a poor, ignorant sinner. I still aver that I read in it the doctrine of the glorious advent of my Savior at hand—and I solemnly maintain before High Heaven, that by the united agency of the Word and the Spirit, I have been taught this precious and sublime truth. God has seemed, too, to show me all the other great truths that cluster around it: he has shown me just the condition of the world, the church, and the ministry, until my soul could no longer bear the sight. He has given me a view of his holy law, with bold and impious man for 6000 years trampling it under his feet—and shown me, as never before, the blood of his Son spurned and rejected, until Justice and Love have seemed to rend the heavens in their cry for the immediate and sudden destruction of a guilty world. Never before have I had fellowship with Christ in his sufferings—never have I felt before as though I could weep my soul away at the feet of Jesus, as I have seen the indignity heaped upon him while he was on his mission of mercy to earth, and the manner in which his offers of love have been treated while he has been seated on the meditorial throne. Oh, how can my soul any longer submit to his suffering further indignities from graceless, wicked man! And here I might ask, why is it that God has given us, and that without any effort on our part, just such views of his law, of the love of Christ—in a word, such views of all truth, as reasoning before hand, it would appear that we ought to have, in order to qualify us to sound the Midnight Cry. Why has he been so particular as to make his Word blaze with instruction, not upon one point only, the doctrine of the Second Advent, but on all those points that are remotely connected with it?

Much is said about having charity for those who do not think with us; and certainly we ought to exercise it towards all who are humble seekers after the truth, but to none who are wilfully ignorant of it. We ought to have just such charity for them as we do for impenitent sinners, of whom there are two classes—one that seems half disposed to be Christians, and the other determined not to be Christians at all. I believe that to be a Second Advent believer, it is just as necessary that the aid of the sovereign and gracious power of God should be called in, as in the act of conversion. The cases are very analogous. Why, says the sinner, I do not see proofs of the inspiration of the Scriptures. Another says, I do not see conversion and future punishment taught there; and another, I do not understand what you mean by experiencing religion. But soon, perhaps, God's spirit begins to move, conscience is alarmed, the sinner is converted—he is in a

new world. He says, I have awoke from a dream: why did you not arouse me, and cry in my ear—*destruction*?

Just so as to this doctrine. I know not why I was opposed to it, nor why I did not see the proofs of it before. I am glad that I am converted; and it would be as difficult to convince me that it is not of God, as to convince a young convert by argument, that all that he professed to experience when first converted, is not of God. As I have said once, so I say again, it may be God's purpose to select only a portion of his servants to give the cry, while he keeps it a secret to others. Hence our opponents ought to have charity for us, for we may be doing God's will:—for one I am solemnly persuaded that I am.

As to an "abusive spirit," I candidly think that the other side need to be cautioned a little more than ourselves. I will not be abusive—it has never been my disposition to be; but can I do otherwise than to speak of things just as God, without any effort or desire of mine, has shown them to me? Ought not our brethren to allow that God may have shown us the conviction of the world and the church in a light in which they themselves do not see it? I am no man's echo. God seems to have been my sole Teacher of late, and I speak just as he teaches. I implore my dear brethren not to abuse us, either in private or in public, and not to treat us as though we were Mormons. A little time will correct our error, if indeed it be an error. Really, they ought to be grateful to God that there are so many in all our churches throughout the earth, that adhere so rigidly to the word of God as our guide—that love the appearing of the Savior, and are ready, even at a "false alarm," to arise and trim their lamps, and make preparation for the reception of the Bridegroom. F. G. BROWN.

Millerism Exploded

Substance of the arguments used in refuting the doctrine of the Advent in 1843, by Rev. J. Bennett, of Woburn, delivered in Cambridgeport, May 21. Text,—Peter. "Seeing all these things shall be dissolved, &c."—He stated there is no evidence from scripture that the event spoken of in the text will take place this year. It cannot for the following reasons.

Because the Savior says no man knoweth the time. "Mahometanism must come to an end before this event, this cannot be done without a miracle—the age of miracles is past, therefore the end cannot come this year."

The Bible says Popery must come to an end before that event—this cannot be done without a miracle, the age of miracles is past—therefore the end cannot come this year.

The devil is to be bound a thousand years—Satan, he says, "is not bound now, if it were so, we should not see people as we do now, acting like all possessed." (I quote his words.)

The gospel must be preached in all the world. This cannot be done this year, therefore the end cannot come in 1843.

"The Bible says the Jews must be converted and return to ancient Palestine before the end; this cannot be this year—therefore the end cannot come this year. The Savior says, 'when the Son of man cometh, shall he find faith on the earth?' implying positively there will be no faith at all on the earth when he comes. He believed there was some true faith on earth now, even among the Millerites there might be some. Therefore the end cannot come this year.

The Bible says, "they shall beat their swords into ploughshares, and their spears into pruning hooks—before that day. Now if you should collect all these implements of war and lay them at the door of every blacksmith shop in the land—and let every blacksmith and blacksmith's apprentice go to work on them till the end of 1843, it would not be done this year. He brought up the case of a man in the country, who pretended to have had a vision, and it was told him he would die some day last December. So he accordingly dug his grave and got into it—hundreds assembled to see him die, but although he tried as hard as he could for an hour or two to die, he could not begin to—he finally got off by saying he knew he did have a vision, but must have been mistaken about the day. He brought forward the case of a Mrs. Stone, who went to the Littleton Campmeeting, (referred to by Mr. C.) was made crazy and died in consequence. She was a member of his Church. Another man, a member of his Church—a Mr. Skilton, 10 years ago, studied into the prophecies so much that he became crazy and died. This man thought the sanctuary would be cleansed this year—but did not agree with Mr. Miller what the cleansing would be. These cases were adduced to show the general effects of Millerism as I understood him. He might mention, he said, other things. The thousands of bushels of potatoes frozen in the ground last fall, in Vermont,—left by those who believed this doctrine, and others idling away their time—neglecting their business—all go to show the effects of this belief and to prove the absurdity of it. He then exhorted his hearers to be ready for this event, in view of the uncertainty when it might come. CAMBRIDGEPORT.

Letter from L. Kimball.

DEAR BROTHER HIMES :—Since I saw you at the campmeeting in Claremont last September, where I embraced the Second Advent doctrine, my whole time has been devoted to the cause. I have been travelling from place to place, over the hills and through the vales of Vermont and New-Hampshire, to give the midnight cry, and warn my fellowmen to flee the wrath to come. And, blessed be God, I have not run in vain. I have seen hundreds of backsliders come back to their Father's house, and hundreds of sinners converted to God. Such manifestations of the divine power I never before witnessed. The wild cries of the maniac were not heard, nor the passionate cry of fright and terror; but the powerful operations of the Spirit of God, setting the truth home upon the heart, enlightening the understanding, arousing conscience, and awakening the sensibilities of the soul to attend to her immortal interests.

Never before, have I seen the work of sanctification go on with such mighty power among christians, as I have witnessed it during the past winter. When I received the evidence of the Second Advent of our Lord in 1843, by a cordial faith, and confessed with my mouth what I believed in my heart, I experienced that, that I never felt before. But little did I think that such was the effect of the Second Advent doctrine upon the heart; but I find it is the experience of every whole souled Second Advent believer. I do not know of a single instance, where the evidence has gone down into the soul, and they have come out and confessed with their mouths what they believed in their hearts, but that

they received the blessing of "perfect love." Neither do I know of an instance, where individuals have had the evidence clearly before the mind, and from pride, or fear of losing their good name, or some other cause, have refused to come out and confess their faith, that they have obtained the blessing; but soon a cloud comes over the mind, the light that is in them becomes darkness, and they turn back to the world; and in many instances, become opposers to the doctrine.

Here then we have additional evidence of the truth of the Second Advent doctrine. The Spirit and the word agree. The blessed doctrine of holiness goes with it. It leads the Christian to make an entire consecration of himself and his all upon God's altar, and render obedience to all his holy requisitions.

It takes the Infidel, the sceptic, the Universalist, and the worldling, strips them of their all, and lays them right down at the feet of bleeding mercy. This, surely, must be the work of God. A doctrine may be known by its effects. Truth leads to God, duty and holiness; error, from God and duty into sin. I might relate many instances illustrating the effect of this doctrine upon individuals of all classes, but I cannot put it upon paper.

The revivals that I have witnessed during the past winter, have been the most free from passionate excitement, of any I ever before witnessed. They were like the sweet refreshing breezes of a summer evening. Not a single instance of insanity have I seen. In my preaching, I have aimed to convince the judgment and enlighten the understanding, by a clear presentation of bible evidence, and historical facts; and the result has been, deep conviction, heartfelt decision, and consequent action. "Glory be to Jesus." I am your unworthy brother and fellow-laborer in the cause of Jesus, daily looking for, and expecting, the coming of our Savior. E. Bethel, Vt. May 23.

PAPISTS IN CHINA.—The Roman Catholic journals of London and Paris announce, exultingly, that the Emperor of the Celestial Empire has given permission to the missionaries to pass freely over his dominions without being interrupted; and that he has also requested that new and more numerous missionaries be sent over. The same letters of the Chinese missionaries, say those journals, confirm the glorious miracle of the apparition of our Lord in presence of a multitude of the faithful and of infidels. The *Gazette du Simplon* is confident that all China, with its three hundred millions, will be speedily converted to Papacy! What pretensions! What pious frauds! What energy and perseverance in the service of the prince of darkness! Evangelical Christians of America, what are you doing to secure the conversion of China's millions, to a pure and saving Christianity? Are any motives so impulsive, as those which should influence you? What is a civil and spiritual dominion in this world, to the salvation of countless and undying souls in the "world without end!"

Brother Preble has just returned from a long tour in Maine. He has been laboring amid opposition with more success than he could reasonably expect. Many glorious reformations have followed his labors, God has blessed his truth, and many souls have been converted to God. There are also a goodly number living in constant expectation of Christ's glorious appearing. Brother Preble is now in Lowell, and will attend to calls for lectures on the Second Advent.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JUNE 7, 1843.

Boston Advent Conference.

COMMENCING MAY 29, 1843.

Interesting meetings for prayer, reports, addresses, &c. were held each morning and afternoon, at Char-don St.

On Monday morning, brother Apollos Hale was chosen Chairman, and N. Southard, Secretary.

A Committee of five was then chosen, to prepare a brief statement of our views, to be published, consisting of brother N. N. Whiting, S. Bliss, T. F. Barry, J. Litch, and C. Fitch.

Afternoon. A cheering informal meeting, for prayer and remarks.

Tuesday. Afternoon.

Brother C. Fitch gave a very pleasing and instructive account of his labors in Ohio. He did not know that there had been but one lecturer on the subject in Ohio, before he went into the state. He has visited twenty-two places, in many of which revivals have followed. In Cleaveland, about two hundred were converted in the revival following his lectures. In Painsville, about one hundred, and in Dover, Redville, Norwalk, Olmstead, Cayuhoga Falls, Hudson, Brooklyn, and other places, there were powerful awakenings.

He related several facts illustrating the influence of the doctrine. One prominent member of the Presbyterian church, who was living in conformity with the world, remarked, that he had been much troubled, when he first heard the doctrine, but his minister had quieted his fears. He felt no more alarm now than he did about his goods when under insurance. This was the way in which a worldly professor spoke of that coming for which John prayed, "even so," come quickly. The coming of Christ at hand stirs up the Christian to self-examination.

One man, who was converted by the doctrine, having several cows himself, heard of a poor neighbor who had lost his last cow, and immediately gave him one.

Another, who had been noted for his strong desire for money and his habits of accumulation, was converted by the doctrine, and immediately sent for one hundred dollars' worth of books, which he scattered through that region.

One young man in Cleaveland, who had been closely confined in business, had made arrangements to enjoy himself during the winter. He bought a horse and buggy, and was ready to travel wherever inclination might prompt him. But just at this time he heard the lectures, and the Lord converted his soul. He was then ready to carry brother Fitch to his lectures, in all weathers, and was a useful fellow-laborer. He often remarked, that he had laid his plans to enjoy himself, but he had no expectation of enjoying himself half so well.

The books sent out, and the papers distributed, have done good, the amount of which can be fully known only in eternity.

Soon after brother Fitch began to lecture in Cleaveland, brother Smead, a printer, wished to do what he could in the cause. He commenced publishing a paper, four thousand copies for forty dol-

lars per week, which was but little more than enough to pay expenses. Most of them were scattered gratuitously, but the means have been furnished to meet all the bills. A collection was taken up, amounting to about seventy dollars, for carrying on the work in Cleaveland.

A brother from Vermont, stated that the doctrine had been a great blessing in that state. In South Woodstock, it was publicly stated that there was not a praying family in a large section of the town. The people were mostly Universalists. Now almost every house is a house of prayer.

Brother S. Bliss, in behalf of the committee, then read the following statement of our views and position, which was unanimously adopted.

Declaration of Principles

By the Adventists assembled in Boston Anniversary Week, May, 1843.

TO THE PUBLIC,—

As the principles and views of the Adventists are so little understood, and have been so often assailed and misrepresented, we deem it proper to present a brief statement of them to the world, together with the position we occupy.

We rely on the Bible alone as our rule of faith and practice; and will intentionally believe none other things than what Moses and the prophets have said shall come. We believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We believe it is the duty of all men to search the Scriptures,—that they are a sure word of prophecy, unto which we do well that we take heed, as unto a light shining in a dark place; and that the things which are revealed belong unto us and to our children forever.

We believe that the Scriptures teach the personal coming of Christ again in the fulness of times to this earth in the glory of his Father, to judge the quick and the dead, and reward every man according to his works.

We believe that the prophecies, the events of which were to precede the final consummation of all things, have been all literally fulfilled, and that the closing scenes of this world's history are the only remaining portions of unfulfilled prophecy; and that the advent of our Savior is the next expected event.

We believe that when he is revealed, he will raise all the righteous dead, change the righteous living in the twinkling of an eye, and gather them to himself, destroy the wicked out of the earth, cause the elements of our heaven and earth to melt with fervent heat, and burn up all the works that are therein. Nevertheless, according to his promise, we look for a new heavens and a new earth, wherein dwelleth righteousness.

We believe that the earth thus renewed will be the eternal abode of the righteous, where the saints of the Most High will possess the kingdom forever, even forever and ever; and that Christ will then sit on the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. The kingdom and the dominion and the greatness of the kingdom under the whole heaven will then be his.

We believe that none can enter that abode of righteousness without repentance and faith in

Christ, nor unless they possess that holiness without which no man can see the Lord, and which manifests itself in purity of heart and life, and the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, the wilderness will become again like Eden, and the desert like the garden of the Lord; that the tabernacle of God will be with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away.

We believe those portions of the word of God which are adduced in support of the theory of a temporal millennium and the return of the carnal Jews to Palestine, are glorious predictions relating to the renovated earth, and the restoration of the righteous, the true Israel of God, in their resurrection bodies to the new earth; and seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, lest we also be led away with the error of the wicked, and fall from our own steadfastness.

We also believe the signs foretold, which were to precede and indicate when the coming of Christ was nigh at the door, have been seen, and that the prophetic periods all terminate in the present Jewish year, commencing in 1843. A mere point of time, however, is not an essential part of our belief. Our faith rests on the fact that the fulfilment of prophecy indicates that the Judge is nigh, even at the door; and the coming of Christ will be our constant expectation from this hour, till the parting skies shall reveal him. We believe the vision is yet for an appointed time; but at the end it will speak and not lie; if it appear to tarry, we shall wait it, because, at the time appointed it will surely come, it will not tarry. And, till he come, we expect the way of life will be the same narrow path that few will find; that the Man of Sin will continue to make war with the saints and prevail against them—the tares and wheat grow together, and Christians continue to live as pilgrims and strangers on the earth, and that men will speak ill of them—the friendship of the world being enmity with God.

We have no confidence whatever in any visions, dreams, or private revelations. "What is the chaff to the wheat? saith the Lord." We repudiate all fanaticism, and everything which may tend to extravagance, excess, and immorality, that shall cause our good to be evil spoken of.

Our sole object in this enterprise, is to spread abroad a knowledge of the truth that the kingdom of God will shortly come, when his will will be done on earth as it is in heaven; and to endeavor, by the blessing of God, to arouse the church and the world to a sense of the nearness of that event, that those who wish for salvation may possess the faith of our father Abraham, who believed God, and it was accounted to him for righteousness; and who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and fully persuaded that what he had promised, he was also able to perform. To effect this we claim the freedom of thought, of speech, and of the press—

the privilege of uttering and writing what we consider to be clearly revealed in the word of God, and of the deepest interest to every son and daughter of Adam. We are ready at all times to give to every man that asketh us a reason, from the word of God, of the hope that is in us; and we expect to be answered only by arguments drawn from the same source. Sneers, ridicule, abuse, misrepresentations, or mere assertions, are not arguments, and cannot affect the evidences upon which our belief is established. Neither is a "thus saith the Lord" to give place to "the oppositions of science, falsely so called," or, to the theories of men, founded not in true wisdom, but in false philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ.

While we preach the gospel of the kingdom of God in accordance with the teachings of our Savior, and saying "the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel;" we expect it will call down upon us the anathemas of those, and those only, whose faith and practice are not in accordance with the gospel of the kingdom, and who are neither looking for or loving the appearing of our blessed Savior.

As Adventists, we meet on common ground, and accord to all what we claim for ourselves, the right of individual opinion on all questions of denominational interest, and freely act in harmony with all, of whatever name or denomination, who live righteously, soberly, and godly, loving the appearing of our Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily. We ask none to lay aside their own views on doctrinal points, nor wish to give prominence to the sectarian belief of any. We leave those questions for each one to settle with his own conscience, in the fear of God, with the light of his word, and in view of eternity. Let every man be fully persuaded in his own mind. We do not wish to interfere with the ecclesiastical relations of any. That is a question which each must decide for himself.

This is the position we occupy. These are the truths we expect will shortly be realized by mankind. When we are shown by sound argument and the sure word of God, that our views are erroneous, we are ready to forsake them; but not till then. They have not been hastily embraced. They have never been disproved. We have examined these momentous truths in all candor and soberness. It was the faith of the primitive church: it is ours. We have weighed well the consequences; and the sacrifice of all earthly considerations has alone brought us to our present position. We are full in the faith that the end of all things is at hand, that the Judge standeth at the door, that soon He that cometh will come, and will not tarry; and that it becomes us and all men to live with our loins girded about, and our lights burning like unto men that wait for their Lord.

We have done what we could to bring men to a knowledge of the truth, and intend to so do, till our Lord come, that the blood of souls may not be found in our skirts. The result we leave with God. We commit ourselves and our interests into the hands of the Judge of all the earth.

N. N. WHITING,
S. BLISS,
T. F. BARRY,
J. LITCH,
C. FITCH, } Com

It was then moved that the subject of supplying

the various fields with laborers, should be taken up to-morrow morning, and a committee was appointed to make inquiries and report facts on the subject.

Wednesday. The action on this subject cannot be reported at length. A large number of brethren were found ready to enter the fields in Nova Scotia, the West and South, which are calling for light.

The importance of a mission to England was suggested, and brother J. Litch said he was willing to go. The following brethren were appointed a committee to receive subscriptions for that object. S. Bliss, Boston—N. Southard, New York—Drake, Philadelphia—Timothy Cole, Lowell—Capt. Joseph Bates, Fairhaven—Burnop, Albany.

On motion of brother Fitch, it was resolved to take up a collection for a laborer to go among our colored brethren.

A committee of arrangements for a mission to Nova Scotia, was appointed, consisting of brethren Cole, Oakes, and Tompkins.

The afternoon was occupied in considering the eighth and ninth chapters of Daniel.

Thursday morning a collection amounting to more than thirty dollars, was taken up for brother John W. Lewis, a highly esteemed colored preacher, who is ready to spend his whole time and strength in laboring among that much neglected class of our brethren, with whom he is most closely connected.

A similar collection was also taken for the brethren going to Nova Scotia.

Brother J. V. Himes then read an extract from a letter, in which the common slang about making money was repeated. He said he was ready for the most thorough examination. Considerable time was then spent by different brethren in giving an account of the labors and sacrifices of brother Himes in the cause.

On motion of brother T. Cole, a committee was appointed to investigate and report respecting the publications, and finances, as far as the cause is concerned. Brethren Haskins of Boston, Sanger of New York, Drake of Philadelphia, Irish of New Bedford, and E. Hale, Jr. of Haverhill, were accordingly appointed. These are all business men, worthy of entire confidence. They are expected to report as soon as possible.

The remainder of the Conference was principally occupied in meetings of prayer and social interchange of thoughts. Those who have stood shoulder to shoulder during the heat and burden of the day with all who are regarded as the true friends of the cause, were never more firm in the faith, or encouraged to persevere as one man, united in the Master's service till He come. May this Conference prove a blessing to the souls of all who have participated in its duties.

N. SOUTHARD, Sec'y.

Anniversary Week.

The Advent meetings the past week have been very interesting. Conference, prayer and business meetings were held each morning and afternoon at the Chardon street Chapel. A report of the doings of those meetings will be found under its appropriate head.

Lectures were given each evening, to large and attentive audiences at the Tabernacle. On Monday evening Professor Whiting took up the character of the objections urged against the doctrine of the

Advent. He showed their weakness, their fallacy, and sophistry by which the anti-adventists, the *day & half day* schemers have attempted to operate against the cause. His reasoning was clear and triumphant. On Tuesday evening brother Litch gave "the history of the Advent cause." He showed that previous to the time of the end, beginning in 1798, no record or trace of any man exists, who ever arrived at the conclusion that the Advent would be in 1843. No one previous to that ever saw the connection between the 8th and 9th chapters of Daniel. But since 98 there have been a multitude of individuals in different parts of the world who have seen this connection, and brought down the time to 1843. The vision was to be sealed till the time of the end, and it would seem that the seal consisted in the obscurity respecting the connection of the seventy weeks and 2300 days which continued till the time when it was to be unsealed. Brother Litch gave the history of brother Miller's labors, in connection with this doctrine—his trials, his discouragements, and his triumphant success. One year ago and it was doubtful whether there were laborers enough in the field to carry on a camp-meeting successfully; but now we have hundreds of efficient laborers in all parts of the northern and western states, while a multitude of devoted Adventists are waiting for the coming of the Lord.

On Wednesday evening Prof. Whiting lectured on the influence of Neology, on the faith of the church. He showed how when the church became popular, worldly minded men became connected with it—that in Europe most of the countries connect the religion of the country with the government of the state, and as the preachers are dependant on the state, their teachings must be popular with the state; and that as popular men have thus attained the ascendancy, the opinions of the church have been gradually moulded in conformity with the opinions of the world, until in Germany, for instance, *evangelical* religion has given place to rationalism, socinianism, transcendentalism and neology. The inspiration of Isaiah is placed on the same level with the inspiration of Homer or Milton, and of course is of no more authority. The miracles of our Savior and his apostles are accounted for by them on *natural principles*. And he, in whom dwelleth all the fullness of the God-head bodily, is by them considered only a very good man, who could not compare in wisdom with many who have succeeded him. They do not give to Daniel the merit of possessing even poetic inspiration; and the glorious descriptions of the judgment and resurrection, they reduce down to a prediction of the death of Antiochus Epiphanes. Those glorious prophecies which have been considered by all commentators as reaching down through all time, are made, by their principles of interpretation, to have reference only to events of the most insignificant importance, and fulfilled in a few days. This principle of interpretation changes the gold of divine truth to lead and dross.

He then showed how the German literature had become popular in this country, and German opinions had followed in the wake of German literature until those who wished to disprove the Advent in 1843, have resorted to the very arguments and modes of reasoning, that originated in Germany. He read an extract from Professor Stuart's letters to Channing, published in 1819, in which Professor Stuart predicts that Mr. Channing's opinions would

lead precisely where Professor Stuart's "Hints" show that he himself has now gone.

Thursday afternoon was principally spent in prayer, addresses and communications from the brethren relative to the progress of the work in their respective places. Brother Start, who was a student at Bangor under very flattering circumstances, has left his theological studies and been instrumental of great good. His account of his labors were very interesting, the time was very profitably spent.

Thursday evening was occupied by brother Litch, who lectured on the tendencies of the Second Advent doctrine. He showed that the doctrine of the advent embraces the whole plan of redemption. It begins with the fall of man and brings to view the promise of the Messiah, his death, atonement, his glorious resurrection and ascension to heaven, from whence we are looking for him to come to judge the world and restore this earth to its Eden state.

The second coming of the Lord and resurrection of the saints, was a common theme in the primitive church. Now we are pointed often enough to death, but the glorious resurrection is lost sight of. They no longer tell us that Christ arose from the dead, and because he lives we shall live also. A tree is known by its fruits. The tendencies of the advent doctrine have, thus far, been to arrest the attention of the whole community, and turn their minds to an examination of the word of God. The Infidel has been alarmed and the Universalist made to tremble, conviction has been carried to many hearts, and multitudes have been converted to God. Probably more Infidels and Universalists have been converted by this doctrine than by all other causes for the last seven years, while thousands on thousands of sinners have been converted from sin to holiness.

It has had a salutary effect on backsliders and worldly-minded professors, and shows them that they cannot go to heaven with this world in their grasp. It leads Christians to a full and entire consecration of themselves and all to God. It produces a degree of love to God, such as is presented by no other system. It makes us feel that Christ is our elder brother, and that because he lives we shall live also. It produces a rapid growth in grace. It presents a test of Christian character. It at once calls forth the love or the hatred of the heart to the coming of Christ. It causes those who are not ready, to shrink back from his appearing. It has developed the character of the Christian ministry and shown that a large class of them have denied with impunity many of the most vital gospel truths. It has struck a death-blow to Judaism and has shown the fallacy of a temporal millennium. On the contrary, opposition to this doctrine puts the world to sleep and lulls them in carnal security,

On Friday evening brother Storrs lectured on the Man of Sin, of 2 Thess. ii. He also gave an account of his mission to Norfolk, Va. where, before he was permitted to have a hearing, the mobocracy of the place were stirred up by William A. Smith, a professed preacher of the gospel. The consequence was, that brother Storrs shook off the dust of his feet as a testimony against them, and returned to the north without lecturing in that city. This he gave as an evidence that this *Horn* is not confined to the mother of harlots, but that the same spirit is found in some of her daughters—the children of the Man of Sin.

The meetings through the week have been exceedingly interesting, and we trust, highly profitable. Our brethren were of one heart and bound together in the same spirit, determined to unite their efforts in the advancement of the cause till the Lord come, and for which they are continually praying. They were also strong in the faith. May the Lord bless them all in their labors till he shall receive us to himself.

PRESIDENT MAHAN.—Brother Fitch's last paper, published in Cleaveland, contains an article signed A. Mahan, with request that the Signs of the Times and Midnight Cry copy. If we could find anything in the article that would interest, or be profitable to our readers, or even if it contained a single *new idea*, we would publish it with the greatest pleasure. Here in the east every sophism that the President has advanced, has been too often presented, and signally used up to be of any farther interest to our readers.

Furthermore, the article is nothing more or less, than the view which the President presented to us, as referred to in our last, and it strikes us now with no more force then it did then. There is however one point which we will notice, for the sake of giving the reply to it by a correspondent found in the same paper. The President takes the position that the horn in the 8th of Daniel that waxed exceeding great, was Antiochus Epiphanes. Then as if conscious that such an *exegesis* could not stand, he adds "Mohamedanism also fulfills the predictions in almost all important particulars." In reply to that point his reviewer says: "If Antiochus and Mohamedanism are like the little horn, we cannot perceive how they look *alike* themselves. On the other hand, as dissimilar as a Shetland pony and an Elephant. The President seems to have yoked them together, and himself astride of both, we cannot restrain a smile at the grotesque appearance, as we think whither his chosen steeds will conduct him, and where they will land him."

The whole article is most ably and conclusively reviewed by brother E. Wade, and we should judge to the President's full satisfaction.

MR. MILLER continues in the same feeble state. His son writes that his health is no better, and he is confined to the bed most of the time. He is very anxious to know how the dear brethren are prospering in the Advent cause, and reads the papers with intense interest. But on account of his weakness they are often obliged to deprive him of that privilege. He often talks of his friends down east. His faith is firm, but it is feared his labors are almost over. They have still to keep all company from him. He sends his love to all the brethren.

A CORRECTION.—A letter appeared in the last Midnight Cry from Albany, attributing to Mr. Colver some remarks which we are informed he did not make, as he did not speak at all in the meeting. The writer was mistaken in the name of the speaker.

WYOMING.—Bro. Weston writes us from the valley of the Wyoming, New York, that he is there sounding the Midnight Cry. He says that but little has been done for the cause in that region. Yet there are some who have heard, believed, and are waiting for the consolation of Israel. Opposition is also rife in those parts. The ministers there are discouraging the people from searching the prophecies, and denying that they are a *sure word* of prophecy, unto which we do well that we take heed as unto a light that shineth in a dark place.

As an example of the fruits of "Millerism," he

writes that one man was so *sane* that he would not trust a poor man to the amount of a bundle of straw to keep his cow from starving: but on being converted to the Advent doctrine, he became so *insane* as to open his heart and hands and administer to the wants of the poor throughout his neighborhood.

REVIVAL IN HARTFORD. In the N. York Evangelist, Mr. Sprague, of Hartford, gives an account of an interesting revival which that city enjoyed the past autumn and winter. Truth requires us to state that it was caused by the light which has been thrown upon the Advent by the labors of Mr. Miller and others. And yet no allusion whatever is made in the Evangelist to that fact. How strange that ministers of the gospel should be so unwilling to admit that the coming of the Lord of Glory can be a motive for the conversion of souls!

Letter from brother Asahel Chapin.

PASTOR OF THE BAPTIST CHURCH IN JAMESTOWN, CHAUT. CO. N. Y.

DEAR BROTHER HIMES:—Permit me to address you in behalf of a number of brethren in this vicinity, who fully believe that Christ's Second Coming is near, even at the doors. Our object is to promote, if possible, the interests of the cause in this part of the country. The glorious subject has, to me, become one of the most thrilling interest. I have abandoned my long and dearly cherished belief of the spiritual reign, and the universal triumph of the Gospel, previous to the personal coming of Christ, and am now in the full belief that this event is the next to be expected, and that my Savior will soon appear to close the present state of things, and set up his everlasting kingdom, when he will bring to his people, the consummation of all their hopes.

We are situated in the midst of a most interesting community. This people are intelligent and enterprising. Here also are many Christians, whose piety would not suffer, probably, in comparison with that found among some of the most highly favored portions of New England. And we have not a few brethren, who are daily looking and waiting for the coming of their Lord. It is now more than a year since we have been in the habit of holding, most of the time weekly, second Advent meetings, for the purpose of prayer, and the study of the Bible, relative to this subject. The cause has gradually gained ground. Many, having given the subject a candid and prayerful investigation, have embraced the faith. But a great portion of the people reject it, probably from a lack of information. It is thought by many of us, that could a course of lectures be given here by some one well qualified for the work, great good might be done. We have heard, that some arrangements are being made by some brethren from the East, to visit western New York. Our urgent request is, that Chautauque County, and especially Jamestown, may not be overlooked, in these arrangements. We wish, should time continue, that you would use your influence to induce an efficient Lecturer to visit us, and that as soon as possibly convenient. Could not brother J. B. Cook take Jamestown on his way to Cincinnati; or brother N. Hervey come as a messenger to Western New York. I name these brethren not to the exclusion of any others, but because they are old and highly esteemed personal acquaintances and friends.

We have understood that there are a number of the same faith with us, and those favorably inclined towards the doctrine, with inquiring minds, in different parts of our county, and in the neighboring portion of Pennsylvania. We have therefore invited a Conference to be held in this place, God willing, on Wednesday the 7th of June next, at 10 o'clock, A. M. Could we have some brethren from the East with us, to advocate the cause on the occasion, it would be highly gratifying. We believe there is a wide and an effectual door open in all this region of county. Will you my dear brother do what you can to help us? Yours in the blessed hope.

ASAHIEL CHAPIN.
Jamestown, Chaut. Co. N. Y. May 23d, 1843.

The Doctrine of the Second Advent sustained by the Voice of the Church.

Extract of a Sermon preached at the Dedication of the Tabernacle, May 4th, 1843, by Rev. S. HAWLEY.

ALL are ready to admit, that if we are correct in our view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our conclusions. But in all that is essential in our view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number. This I will proceed to show.

Seven points of doubt or dissent have been raised, in reference to the Advent, by our opponents. These points I will specify. 1. The fourth kingdom of Daniel. 2. The little horn of the seventh chapter. 3. The little horn of the eighth. 4. The length of the prophetic periods. 5. The commencement of the seventy weeks. 6. The connection between the seventy weeks and 2300 days. 7. The rise of the little horn of the seventh. These, so far as I know, are the only points of doubt or dissent involved in the system we advocate. If we are sustained in these by the best and highest authorities of the religious world, all must see that the system does not rest on slight or insufficient grounds. And, as it respects the first five points, it can hardly be questioned that we have nearly the whole Protestant world with us. An admission of Prof. Stuart implies as much as this. He admits that the custom of reckoning *days* as the representatives of *years*, among the interpreters of the Old and New world, is *almost universal*. (*Hints*, p. 74.) This concession is valuable for more than one purpose. It may involve more than appears at first view. If the interpreters of the Protestant world are with us, *as to the method of computing prophetic time*, they are as to the leading features of the prophecy. This will follow as a matter of necessity. The question of the length of the prophetic numbers, must depend in a great measure on the extent of the prophetic field, or the character and importance of prophetic events. If, for instance, the little horn of the seventh of Daniel be intended to represent Papacy, and not Antiochus, the time, times, and the dividing of time, or 1260 days, the period during which the saints were to be in his hands, cannot mean so many literal days, but so many years. This all will admit. So of the little horn of the eighth. If Rome in its compound pagan and papal form, be meant, and not Antiochus, the 2300 days, all will admit, must mean so many years. So the question

as to the length of the prophetic numbers, is one of fundamental importance in the system of interpretation. It has a vast bearing upon the character, and import, and importance of prophecy. The literal system of interpreting these numbers, or the system that teaches that a *day in prophecy means but a day*, changes the whole character of prophecy, and diminishes it in importance, value, dignity, and extent of scope, just as much as the difference between 2300 literal days and the same number of years! To shorten the prophetic numbers, the prophecy needs to be correspondingly cut down! The field is reduced, to answer to the chain that is to measure it! This is the alarming result of the new system of interpretation. The whole is a paring, frittering, reducing process. It strips the prophecy of its dignity, solemnity, importance, and glory. It leaves it valueless—as empty as a sound. These *day expositors* can see nothing beyond a day—the events they interpret are all of a day! The measure of the importance of prophecy is the measure of a man, that is, of Antiochus! The question, then, respecting the length of prophetic time, is one of great moment. Much hangs upon its decision. And yet a decision of this question must involve a decision as to the extent of the field covered by the prophecy. They are of necessity dependent on each other. And, of consequence, those who are with us as to the length of prophetic time, are with us as to the general field embraced in the prophecy. It is true, that, among such, there is a difference as to the application of some particular parts of the prophecy, but not as to the extent of field it covers. Some of the old writers applied the prophecy relating to the little horn of the seventh and eighth of Daniel, to Antiochus, but only in the sense of a *type* of the Antichrist to come. This, though a mistaken application, did not affect their views as to the field embraced in the prophecy, or the length of the prophetic numbers.

Now, as we have, according to the concession of Prof. Stuart, the Protestant church with us as to the method of computing prophetic time, they must be equally with us as it respects the meaning and general scope of the prophecy. And this is not left to an inference from an admission. The testimony of the highest authorities of the religious world, will show how fully we are sustained in the points specified.

1. *The fourth kingdom of Daniel.* This we claim to be the *Roman*. In this view we have the support of the ablest and most judicious expositors of every age. William Cunninghame, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says, that they “are respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece, and Rome.*” Should this be questioned, the witnesses are abundant. In the Jewish Church, we have the Targum of Jonathan Ben Uzziel, Josephus, and the whole modern synagogue, including the

names of Abarbanal, Kimchi, David Levi, and others. In the Christian Church, such as Barnabas, Irenaeus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and according to him, all ecclesiastical writers, Hyppolitus and Lactantius, in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne,* Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown,† Watson,‡ Bishop Lloyd, Daubuz, Brightman, Faber, Noel, Dr. Hopkins, and we might add, almost every biblical expositor of any note in the Protestant church, if we except a few who have written in our own country within a year or two. And it is quite needless to add, that those who make this application of the four parts of the image, have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.

2. *The little horn of the seventh.* This we hold to be Papacy. This is no novel view of that symbol, being, as it is, the view of the whole Protestant world. See Dr. Clarke's Notes on 2 Thess. ii. chap. Croly on the Apoc., pp. 113—117, Horne's Int., vol. 4., p. 191, Watson's Theol. Dic., p. 62, G. T. Noel, Prospects of the Church of Christ, p. 100, William Cunninghame, Esq., Political Dest. of the Earth, p. 28, Mede, Newton, Scott, Daubuz, Hurd, Jurieu, Vitringa, Fleming, Lowman, and numerous others of our best standard expositors.

3. *The little horn of the eighth chapter, that became EXCEEDING GREAT.* This we believe to be *Rome*. Such was also the opinion of Horne.¶ Vol. 4, p. 191. Sir Isaac Newton, Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others. In addition to these, almost all the old writers, who applied it to Antiochus Epiphanes, did so only as the type of Rome, where they looked for the Antichrist. St. Cyril, Bishop of Jerusalem, in the fourth century, said, “This, the predicted Antichrist, will come when the times of the (Pagan) Roman empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together, in different places indeed, but they shall reign at the same time. Among these, the 11th is Antichrist, who, by magical and wicked artifices, shall seize the Roman power.”

4. *The length of the prophetic numbers.* On this, little proof need be offered, as there is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are representatives of so many *years*. Faber, Prideaux, Mede, Clarke, Scott, the two Newtons, Wesley, and almost every expositor of note, have considered this a *settled*

* See Introduction, vol. 1, p. 333; vol. 4, pp. 189, 191.

† See Harmony of Scripture.

‡ Theol. Dic., p. 228.

¶ We here give a remark of this standard author: “Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman power, and no other, is intended for, although some of the particulars may agree very well with that king, (Antiochus,) yet others can by no means be reconciled to him; while all of them agree and correspond exactly with the Romans; and with no other power.”

question. Indeed, so universal has been this interpretation of these periods, that Professor Stuart says, in his Hints, p. 74, "It is a SINGULAR FACT THAT THE GREAT MASS OF INTERPRETERS in the English and American world, have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse, as the *representatives or symbols of years*. I have found it difficult to trace the origin of this GENERAL, *I might say* ALMOST UNIVERSAL CUSTOM."

5. *The commencement of the seventy weeks.* These we believe commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has, also, long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is the beginning of the 2300 days. On so settled a point as this, we need only mention such names as Horne, (see Int., vol. 1, p. 336, vol. 4, p. 191,) Prideaux, (see Connection, pp. 227—256,) Clarke, (see Notes on ninth Daniel,) Watson, (Theol. Dic., p. 96,) William Howel, LL. D., (Int. of Gen. His., vol. 1, p. 209,) Scott, and Cunningham.

The two remaining points are those, which, among that class of our opponents who in the main agree with us in the preceding, are the most seriously questioned, and respecting which less light is afforded by biblical expositors. And yet in our views of these we are sustained by the general views and reasonings of many expositors, and by the direct testimony of the most able writers.

6. *The connection between the 2300 days and the seventy weeks.* This connection we think plain, and in proving it we are much aided by the learned world. This aid is furnished both directly and indirectly—a few plainly testifying to the fact of the connection—the many affording us one of the most decisive arguments proving it. The argument is based upon the literal meaning of the Hebrew word, which, in our version of Daniel ix. 24, is rendered "determined." That the word means literally, *cut off*, or *cut out*, we have the highest authority. This fact, viewed in the light of the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, and the instruction given, must be decisive proof of the connection between the two periods. Daniel had had a vision before this time, reaching to the time of the cleansing of the sanctuary. This he was told would be at the end of 2300 days. At the time Gabriel appeared to him, he was earnestly praying for the restoration of his people, and the cleansing of the sanctuary, having previously ascertained from books that the seventy years of captivity had expired. The angel, having received orders to fly swiftly, appeared to Daniel, and stopped him in the midst of his prayer, and gave him further instruction. He directed him to "understand the matter, and CONSIDER THE VISION." A reference to that would teach him that the object of his prayer could not then be granted, the end of the 2300 days being far in the future. The angel then assured him that seventy weeks were *cut off* for his people and

city, during which time Jerusalem should be rebuilt, with the walls, and at the end of which an atonement should be made for sin by the death of Messiah; and after that the city and sanctuary should be destroyed, and remain desolate until the consummation or completion of the time, and that which was determined should be poured upon the desolate. Now, as this was evidently an explanation of the vision of the 2300 days, and as the seventy weeks were *cut off from*, or *cut off, it*; and as the instruction of Gabriel reached beyond the termination of those weeks, to the destruction of Jerusalem by the Romans, and onward, during a long period of desolation, to the consummation or completion; the inference seems irresistible that the seventy weeks are not only a part of the 2300 days, but the first part of them. This being so, the commencement of the two periods must be the same. But I will here allude to authorities for thus rendering the word. It will not be too much for me to say, that this is nearly or quite a settled point among the best scholars. In an old work, entitled, "A six-fold commentary on Daniel," published in London, A. D. 1608, I observe it is rendered *cut out*.

Dr. Gill, a distinguished divine and scholar, thus renders the word, and quotes many of the first critics, who agree with him.

Hengstenberg, who enters into a critical examination of the original text, says,—"But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself; seems to argue, that the word stands, from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period *cut off from subsequent duration, and accurately limited*." *Christology of the Old Test.*, vol. 2, p. 301. Washington, 1839.

Gesenius, in his Hebrew Lexicon, gives *cut off* as the definition of the word; and many others of the first standing, as to learning and research. And, besides, several versions have thus rendered the word.* And

*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—The verb *chathak* (in the Niphal form, passive, *nechtak*) is found only in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of CUTTING, or CUTTING OFF. In the Chaldaic-Rabbinic Dictionary of Stockius, the word "*chathak*" is thus defined:

"Scidit, absceidit, consceidit, insceidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase *chithikah shelbasar*—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "*precisa est*"—WAS CUT OFF.

In the literal version of Arias Montanus, it is translated "*decisa est*,"—WAS CUT OFF; in the marginal reading, which is grammatically correct, it is rendered by the plural, "*decisae sunt*,"—were cut off.

In the Latin version of Junius and Tremellius, *nechtak* is rendered "*decisae sunt*,"—were cut off.

Again, in Theodotus's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by *συρτηνθης*, "*were cut off*," and in the Venetian copy by *τετρηνας*, "*have been cut*." The idea of cutting off is pursued in the Vulgate; where the phrase is "*abbreviatae sunt*," have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB."

we might add, that this is admitted to be the true rendering of the word, by our best Hebrew contemporaries, such as Bush and Seixas, though opposed to our views.

We also have the direct testimony of Prof. Bush, the learned Joseph Wolfe, and others of our day, that the seventy weeks are a part, and the first part, of the two thousand three hundred days. Dr. Wilson, of Cincinnati, who is the highest authority in the Presbyterian church, in a recent discourse "On cleansing the Sanctuary," says,—"I undertake to show—that Daniel's 'seventy weeks' is the beginning, or first part of the 'two thousand three hundred days,' allotted for the cleansing of the sanctuary: that Daniel's 'time, times, and a half' is the last or concluding part of the two thousand three hundred days." This may be deemed sufficient on this point.

7. *The rise of the little horn of Daniel seventh.* We believe that Papacy, symbolized by the little horn, rose by virtue of the decree of Justinian, and not that of Phocas, or any other ruler, or power. This decree, though issued A. D. 533, did not, as we conceive, go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of Papacy, we are sustained by Croly, (see his work on Apoc., pp. 113—117;) G. T. Noel, (see Prospects of Ch., p. 100;) Wm. Cunningham, Esq. (Pol. Destiny of the Earth, p. 28;) Keith, Vol. I, p. 93; Encyclopedia of Rel. Knowl., art. Antichrist; Edward King, Esq., and others.

It is thus we are sustained, in the views we cherish, by the plain teaching of the prophetic pages, and by the highest authorities of the religious world. In all the points that are disputed, we have the sure word of prophecy to guide us, and the best of human authority to sustain us. This fact will put to blush the accuser, who charges us with holding *novel, fanatical, and heretical* views. Let him thus charge the high authorities quoted above—men of the most distinguished talent and extensive learning, the brightest ornaments of the church, and the best standard expositors. With them, in the path of truth, we feel we shall not suffer.

In the light of what has been shown, to what conclusion are we necessarily brought? If we are right in the points considered, the conclusion is not to be resisted that the *end is at hand*. If we are not mistaken as to the extent of the prophetic field, the length of prophetic time, and the dates from which to reckon such time, all must concede that the present period is that which is to witness the grand termination of all earthly things. And the Christian world assure us, that, in the main points, we cannot be mistaken. As to particular dates, we have such high authority, such light from the prophetic pages, such confirmation from the events of Providence and the characteristics of the present times, as to give foundation and strength to our faith. We must, in all honesty, believe, in view of the accumulating evidences around us, and the prophetic declarations before us, that the reign of Christ, long looked for and desired, is near at hand.

Letter from Brother T. Cole.

DEAR BROTHER :—As we are often asked by the unbelievers in the Advent this year, what we shall do if our Lord does not come in 1843, I wish to write a few thoughts of my own (and I think they are facts) in answer to this question, which implies a number more. 1. Shall we burn our bibles? No. Why, we believe all that part of the bible that our opponents do, and this heart cheering truth which we now think the bible teaches, of our Lord's return this year, in addition to what they believe; so that if he should not come as we expect, we shall have as much faith in the word of the Lord as they now have. Why therefore burn our bibles? According to their own arguments they should burn theirs now, especially those who say we should destroy them after 1843. 2. Shall we turn Infidels? No. We know that the words of the holy Prophets, the Savior and his Apostles, have been literally fulfilled, in ninety-nine cases out of a hundred; and if we should happen to be mistaken in the one hundredth, we have no idea of rejecting their testimony in the ninety-nine. We have only to acknowledge our mistake in one point.

3. Will you not give up the Advent? No. We shall do just as a good mariner would in making a voyage across the Atlantic. He very carefully keeps his reckoning until he thinks he is within twenty-five leagues of the American coast, and thus informs his crew; but having sailed twenty-five leagues, he does not discover land; what will he do? His reckoning is out, and no sounding, nor land yet: will he put back for Europe, and say that America is sunk, or that there is no such land as America? or will he keep a continual lookout for land, expecting every moment to hear the watch cry, land ho! land ho! He of course steers for the American coast, continually looking for land. So every consistent believer in the coming of the Lord this year, if when his reckoning is out (as it will be when the Jewish year is past) and he does not see the promised land, he will be looking every day expecting his Lord; he will have no idea of putting back for a spiritual millennium, or the carnal Jews' return. He knows they have no foundation in the word of God. We shall look till he comes. 4. Will you not have to make a humble confession for the injury done the public? We have yet to learn that the preaching of it has been an injury to its believers in any one case. We can point you to thousands on thousands, who have been awakened by it, and are now rejoicing in the Lord, in the blessed hope of soon seeing him. But if the opponents of the Advent have injured themselves by the course they have taken, they must see to that, and not lay it to our charge. For one, my brethren, I fully believe that my Lord is at the door; and in believing this with other glorious truths, I have peace like a river, continually flowing into my soul; and my peaceful soul says, come, Lord Jesus, come quickly. Even so. Amen.

Lowell, May 23, 1843.

Letter from the South.

DEAR BROTHER HINES:—Something upwards of four years I have been endeavoring to preach the Lord Jesus to perishing sinners in connection with the Baptist church of Christ in Charlotte, and must confess that I was, through the influence of modern expositors, in many things led into error, though on the one hand delivered from many. Some years ago I read the revelation of St. John, with the com-

ments of Dr. Gill, and was convinced that it was not so dark and mysterious a thing as was generally thought. I was also led to believe in the pre-millennial coming of Christ, and hoped to live to witness the joyful sight; but my mind was dark concerning some of the important events connected with the same. Since I have had the pleasure of reading your paper, with some few lectures of brother Miller, I am astonished at my ignorance of the word of God, and the darkness of mind of the would be great men; truly, my brother, the wisdom of the world is foolishness with God; and how easily does his truth, when understood, bring into contempt their fine spun yarns, and unscriptural dogmas, that they have been palming upon the church and world. Had they appropriated the vast amount of funds that have been expended, in the dissemination of truth, what a blessing might have been received by the church. I feel chagrined when I think of the views that I have taught, and the applications that I have made of many texts altogether foreign from their true meaning; and of this I have been convinced by the "Signs of the Times." I bless God that I live to counteract, by my present preaching, the influence that my errors may have had, and am determined by the help of God to declare the truth as it is in Jesus, concerning his second coming. I can scarcely get hold of a text of scripture that I cannot see in it something relating to the subject; but I regret that I am not more alive to the subject. I perceive in one of the April numbers of the Times, 1842, an answer to a request of brother James Thomas for a lecturer in the south. My brother, I renew it; why cannot some warm hearted brethren come to us with the word of life? Are we to be left in the midst of darkness to perish? Is the south to be neglected? are the hundreds of our population to die in ignorance, while the north is supplied? I was going to say, to overflowing? Is there not benevolence enough in the hearts of God's children at the north to come over and help us? The people are ignorant on the subject, but let me assure you that there has not been one person with whom I have had serious conversation on the subject, but what are more or less convinced of its truth, and are anxious to hear. There are but very few that take your paper; most all are opposed, but there are a few names yet that love the truth. Brethren, come to us; our doors, our hands, our hearts are all open to receive, and I trust that God will bless you. Many brethren are laying aside their opposition, and are investigating the subject; and I find in every community where I preach Christ's speedy coming, there are some willing to receive the truth. But we want some able lecturers on the subject, to give the doctrine a candid hearing. Books are sought after, but the few that are willing are not able to furnish them. I regret much to hear of the illness of our venerable brother Miller; may the Lord preserve him from death, and give him abundant entrance into the kingdom of God. Believe me to be yours, in hopes of the speedy coming of our Lord.

J. PRITCHARD.

Charlotte, N. C. Mecklenburg Co. May 16th. 1843.

CAMPMEETINGS.

SECOND ADVENT CAMPMEETING.

JUNE 14, 1843.

The friends of the good cause in this vicinity have decided to hold a Second Advent Campmeeting (if time continues) on the West Hill, in Chelsea, Orange co. Vt. in a beautiful grove near the Union Meeting House, to commence on Wednesday, June 14th, at 10 o'clock A. M. We hope our Second Advent friends, all through the region, will come up to the solemn feast, with their tents prepared to stay 8 or 10 days, as Providence may direct. Let there be a general rallying.

L. KIMBALL,

In behalf of the Committee.

SECOND ADVENT GROVE MEETING.

Providence permitting, will commence at West Boylston, near Beman's Bridge, 7 miles north of

Worcester, on Saturday, June 17th, to continue several days. In behalf of the committee,

W. S. CAMBELL,
HENRY FLAGG.

OBITUARY.

Died at Townsend, Vt. on Monday, Feb. 27, Peter Allen, aged 59, after an illness of 18 days. He had been long afflicted with a disease of the lungs and throat. Sometime ago his attention was directed to the great subject of the immediate coming of our Lord and Savior, and he became impressed with the truth of the doctrine of the Second Advent nigh. Br. Allen was one of whom it might be emphatically said, 'I have chosen thee in the furnace of affliction.' From his youth he had been set as a mark for the arrow. Although his cup was mingled with the draughts of severe affliction, yet he was distinguished by rich expressions of divine deliverance and favor. When asked if he was afraid to die, he said, 'O no—no more than I am to go to sleep. I put my trust in God. I am filled with God—though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me.' With a benignant smile, and with that peace which passeth all understanding, he fell asleep, and one more was added to that great multitude which no man could number, who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.

Letters

FROM POST-MASTERS, TO JUNE 3d, 1843.

Louisville, S C \$1; Portsmouth N H, Hartford NY \$1; Three Rivers Mass; Brewer Me \$1; Falmouth Mass \$1 for Mid. Cry; Hillsboro' N H \$1; N Bedford Mass; E Sheldon Vt; Racine WI; Michigan City Ind \$1; Concord NH; Compton C East, paper stopped, 18 3-4 cts postage; Northfield Ct; Plymouth Me; Feltonville Ms \$1; Ashfield Mass; Mechanicsville NY; Groton NH; Littleton Mass; Stafford Springs Ct; Three Rivers Mass; Hartford Ct; Woodbury Ct; Lincolnville Me; S Bradford NH \$1; Ware Ms \$1; E Washington NH \$1, 5 cts. now to be paid for; Fishkill NY; Charlotte NC; Stratford Cor. NR; Colchester Ct \$2; E Harwich Ms; Deerfield, NH \$1; Jamaica Vt \$1; Calais Vt \$1; Brooklyn Ct; Cambridge Me \$2; Derby Vt; Corners Ct \$1; Providence R I; Fairhaven, Mass; Oakland Ct 50 cts; Dixfield Me; Utica N Y; Sharon Vt \$1; M Haddam Ct \$2; Sharon Vt; No. Scituate Ms; Comm. Burrillville R I; S Windham Ct \$1; Brockett's Briah; Claremont N H; Hopkinton, N H; Derby Line Vt; Weybridge Vt; Albany N Y; Prospect Ct; N Vassalboro' Ms \$1; New Market N H; Benson Vt; So. N Durham, N H \$1; Ashburnham Ms; Burrillville R I \$1; Salem Ct \$1; Sq Pond Ct \$1; N Y Mills, N Y \$2; New Castle Me; Cornishville Me.

INDIVIDUALS.

J W Mardin; G N Gale \$2, one dollar now due for vol 5; W B Start \$25; W S Miller \$2; S Law; D W Gould; C Green \$25, \$64 7th April, \$37 20 now due; Rev. J A Begg, Scotland; E Batchelder \$1; J Bates bundle; Polly Allen; D H Hamilton, T L Tullock; W S Miller; S Foster jr.; F B Evans; Martha Bacheller; A C White \$4.37; T L Tullock; T Cole; L D Fleming; Wm Ludlow; Moses Polly; T Huntington, money rec'd, all right; L Kimball; J Pierson, papers always sent regularly; S R Sowden 25 cts postage to stop her paper; G S Miles \$10; S W Rhodes, \$1 for E Waters; A M Freeman; Mary Dutton 2 dols; J Marsh; S C Chandler; E Hutchins; J P Jewett 1 dol; V H Randall; P H Pritchard, J Weston, S Hawley Jr, A Chapin, W P Stratton, \$1, T Allen, J M Phillips \$4, J Parker, \$1, B Irish, A Clapp \$5, books sent, R T Hancock \$1, A Chapin, N Herney, J P Jewett, H C, Charlemont Ms, J March, W Mason, T L Tullock, W H Peyton, L Tripp, W S Miller \$2 and 2 previous, L M Brown, L J G Russell 1, C Boardman, R T Hancock 1.

Bundles Sent.

S M McCorless, Springfield Miss; 36 Park Row NY; D H Hamilton, Wales, Me; W B Start, Camden Me; A C White, Yarmouth N S—Philo Hawks, Chicopee, Ms—M Kimball, E Bethel, Vt—3 Boxes H B Pratt, Cincinnati, Ohio.

36 Park Row, N Y; Box H B Davis, N Bedford Ms; Lewis Boutell, Groton, Ms; A C Clapp, Hartford Ct; J Goff, Three Rivers, Ms; E L H Chamberlain, Middletown Ct; 36 Park Row, N Y; T Allen, 40 Arcade, Phila.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 15.

Boston, Wednesday, June 14, 1843.

Whole No. 111.

THE SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

POINTS OF DIFFERENCE BETWEEN US AND OUR OPPONENTS. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply days, or half days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

Professor Stuart.

We copy the following from "The Hierophant," edited by Prof. Bush. It is a comment on an article written by Prof. Stuart on "The Number of the beast of the Apocalypse," in No. 2 of the "Bibliotheca Sacra."

Prof. Bush says that "He (Prof. Stuart) undertakes to show that the 'number of a man' means a number which, when expressed in letters, designates the name of a man; and here, of course, the name of the man who is symbolized by the Beast. But if the reader seeks farther to know the particular 'man' who is thus symbolically represented, he will find himself engaged in a bootless quest, although it is obvious, as he expressly says, that he thinks Nero was symbolized by the Beast, that the name of Nero ought to be couched in the mystic number. But as the number obstinately refuses to yield this name, he consents, rather unexpectedly to us, to the prevailing Protestant solution, and considers the name to be 'Lateinos.' But as the beast is by his own admission the symbol of the Roman or Latin empire, it is evident that 'Lateinos' is the name of an empire and not of a man, and that it would be just as proper to say that 'Americanus,' the national epithet of the American people, is the name of an individual. It avails nothing to say, as he does, that 'in the case before us there hardly can be a question, that the name designated, although the 'name of a man,' must be a name that is common to many men." It is, on the contrary, a point of very great question whether *arithmos anthropou*, (number of a man,) can possibly be understood as a national designation. We should have been glad to see a portion of the requisite 'wisdom' insisted on by the prophet in the attempt to solve this grand mystery, brought to establish the position which is here so gratuitously assumed.

Again, Prof. Stuart remarks that "John means to say, in an occult way, that the first beast is a symbol of *heathen persecuting Rome*." This, we are aware, is the interpretation uniformly put upon the symbol by the Romanist expositors, in order to free themselves from the disagreeable necessity of recognizing a faithful portrait of their own Papal empire in the beast that comes out of the bottomless pit and 'goes into perdition.' But this is the first instance that has come to our knowledge of a Protestant writer's complacently conceding to them the very position which they have ever been so anxious to maintain, and from which they have been again and again so triumphantly driven. With the argumentative weapons by which this dislodgement has been achieved, as they have been wielded mostly by those who have used the *English* language, we have some doubts whether Prof. S. is at all familiar, or whether he would allow them any weight if he were. We cannot at present take it upon us to recite them, but we would respectfully intimate to Prof. S., that it has been found extrême-

ly difficult by those who presume to think it worthy of the Spirit of God to shadow forth in this book those great historical events which have borne from age to age on the destinies of the church, to understand how it is that the *heathen* Roman empire answers to all the conditions of this mystic beast. Especially they have not been able to satisfy themselves as to the import of the *ten crowned horns*, considered in this relation. While they have no difficulty in identifying the powers represented by the horns under the *Christian* Roman empire in the ten sovereigns (more or less) that rose out of the dismembered fragments of the empire after its overthrow by the Goths, they are utterly at fault in detecting any thing which shall correspond to the imagery, either in the person or the age of Nero; for to him the Professor's eye appears to be exclusively directed upon every mention of the Apocalyptic beast. Thus he observes p. 348, "The persecuting, the bloodthirsty, the impious, the idolatrous, the blasphemous beast, is the *Roman power*, as wielded by Nero, that incarnate fiend who laid waste the church of God with unrelenting fury. I do not say that it is confined merely and entirely to Nero; but the description—the imagery of the whole—is drawn from him. He is the original of it." Poor Nero! he was a sorry emperor and a great rascal, no doubt; and deserves little pity at our hands; but we had never before dreamed of dealing with him as he did with the Christians, of wrapping him up in the huge skin of this imperial beast, and then setting fire to him, as the prophecy certainly does to this unmitigable monster of the vision.

But we waive at present any further remarks on the enucleations of Prof. S. If in his forthcoming work on the Apocalypse, he will condescend to bestow a few paragraphs on the solution of the difficulties above suggested, and tell us *what particular form of the Roman empire* the beast of John represents, and to which the mystic number applies, we shall perhaps be more ready to believe that we are listening to a true *palmoni*, or *wonderful numberer*. We shall at any rate wait with great interest to see with what implements he shall undertake to cut through the mountains of absurd consequences flowing from the position, that the beast of John represents the *heathen* Roman empire, whether under the headship of Nero or anybody else."

The Destruction of the Cities of the Plain.

BY E. W. CHESTER, ESQ.

The sun rose in his brightness. Nature smiled in her wonted loveliness. The heavens gave no portents—the earth bespoke no coming desolation. Far around Sodom and Gomorrah stretched the plains covered with rich verdure. The night had been spent in accustomed revelry, and now the exhausted sons and daughters of mirth were gathering from morning repose, strength for renewed debaucheries.

All was quiet within the walls—no fears disturbed the careless dreamers.

There is a state of society where the daily business is mirth, where care and serious reflection find no place. All live for the hour, heeding not the future in the reckless enjoyment of the present. It is a condition of society fraught with present evil and future danger. The soul rises not above earth in its aspirations, its tendencies are downwards, and intellect, which should elevate to heaven, only helps to a degradation to which brute beings can never reach. So it was in Sodom and Gomorrah. A mild clime and fertile country had produced wealth and luxury—these had come with no attendant refinement—no educated mind, no high mental endowment awoke that ambition which sometimes raises even the wicked above grovelling pleasures. Here the heart hardened by iniquity had no redeeming, no palliating virtues. Pleasure was sought in its grossest forms, and violence prevailed unmitigated in all its varieties. The kinder affections and better feelings of our nature found no home—not even amidst those relations which have some softening influence in savage life.—Parental affection and conjugal ties, and the decencies of social life, had become extinct in the midst of wickedness which alike defied God and nature. There was here the blackness of moral darkness—a darkness that might be felt, had not all the moral sensibilities become extinct.

Such and much more was the condition of the cities of the plain, and its inhabitants wearied with pleasure, had retired to rest: some perhaps even after that sun had risen so brightly—expecting again to renew their nightly orgies. But the last day has dawned on their cities—the sun has arisen that shall see a yet more maddening scene—a scene not of mirth and revelry, but one at which hearts that had ceased to feel shall quake with terror. Of all who throng these streets by day or shout in the wild carouse at night—how many shall see that sun descend in the west? Where will be that multitude, but yesterday so gay, so thoughtless—where these cities with their wealth and splendor?

Yet all is quiet—no cloud bedims the horizon—no lurid gale marks the coming desolation. To one alone has a warning come—to one, and to his family for his sake, worshipper of the living God—thou man who alone midst all this throng has been wont to bend the knee before the fearful Ruler of the universe—tarry not—judgment has been given against the place of thy habitation—the doom of these cities is sealed—the messenger has sped on his way—the kindly warning comes in happy time—but heed it—delay not in all the plain.

And now the man of prayer is flying to the mountains, and he must not stay even to drop a tear over the sad fate of one, who instead of casting wishful looks back on the doomed cities, with hurried feet should have kept by his side. But just now a wife, now a lifeless pillar of salt, he must not stop to bewail her end. In the mountain only is safety—away!—away! Lot, from the polluted soil.

He is safe, and stands on the mountain's brow. Hark! what peal is that on the plains below?—Why changes the sun his face to lurid fire, bloody in its colors and vengeful with wrath in its seeming? What terrific flashes now dart across the Plain, now blot out the sun with a blaze of fearful brightness? The very elements are on fire—the earth heaves in

agony—the ear is deafened with the thunder in louder and still louder roar, as if nature were in a deadly conflict with herself. But hark again! what, in the brief interval of the thunder's peal, is that distant cry that in its shrillness pierces the far-off ear? That is not now the voice of revelry—there is no gushing laugh there—no music sends its notes across the plain—no mirth gives forth its shouts from yonder walls. It is a fearful cry—a cry more dreadful than the angry noise of the embattled elements—screams more terrific than nature's wildest hoarsest voice, even when commissioned for destruction by the Most High. Let me shut my ears—let the thunder, in its mercy, drown that maddened cry—it is the terrified voice of man, of woman and child, when every limb is convulsed, and the very nerves shaking to dissolution. What now are the thoughts to which that phrenzied multitude have awakened? Conscience from a lethargy long and death-like, springs up into the fullness of vigor. A thousand sins, gross and deadly, rush clustering on the startled memory—there is no time for repentance, but embittering remorse the minutes to seeming ages, but all too short for escape from the impending doom. Fear would give wings to their feet, but whither shall they fly? Nature itself comes armed with vengeance. Here—yonder—all around—the sky, the earth is crying against the guilty. Mothers turn aghast from the reproaches of children instructed from infancy only in sin—fathers would gladly escape the ghastly faces of sons in their very youth grown old in iniquity. They would willingly find among the terrified multitude the only man who could raise his hands and voice to heaven to ward off the coming destruction. But wherever the eye turns it is met only by a living mass of moral corruption, ripe for devouring vengeance. Hearts besotted with sensuality quake in deadly terror; and well they may, for it is a fearful thing to the unrepentant to fall, their sins uncanceled, into the hands of the living God. And around these scenes of wickedness is gathered and bursting forth vials of long-deserved wrath.

And the lightning, to which the light of day is darkness, and thunder piled on louder peals on the deafened ear, palsy every nerve, and the limbs grow rigid with fear, when suddenly the sulphurous smell and scorching atmosphere give passage of the last act of this mighty drama. And now a lurid flame, in one broad living sheet of liquid fire, descends on yonder cities.—The last fearful wail has gone up—the death scream from a thousand voices had reached the mountains—a broad gulf of burning sulphur covers the cities but yesterday teeming with life—mothers with their children—fathers with their sons—all, all have been engulfed—life and revelry had ceased together—all, all were sealed in a moment for a yet more dreadful day. They shall again come forth, but no city or abode of men shall ever again fill the places of these cities of the plain.

Mother's Magazine.

Philadelphia Conference.

DEAR BROTHER BLISS.—I forward you a very brief notice of the late Second Advent Conference, and also some remarks relative to our association.

The Conferential exercises commenced Lords day 14th inst., and continued until Saturday, 27th. Brethren Storrs, Litch, Plummer, Hervey, Brewer, Brown, Barry, Thomas, and Cook, were with us. The dormant feelings of the community as to the

advent, were somewhat aroused, and we doubt not good has been the result of the varied exercises.

The experience of the ministering brethren, as given relative to their experience as to the *great subject*, was peculiarly interesting.

A mission to Virginia was proposed, and funds raised for that purpose. Brothers Brown and Barry to go. Brother Brown has just left.

As to the association, I would say, that in March last, some of the brethren deeming it better to unite their efforts in behalf of the second advent cause, associated themselves by enrolling their names as members of the "Philadelphia Second Advent Association, for relative Missionary Purposes." Their object being the diffusion of relative light through the medium of the various measures that might be found effective. Having no constitution, bye-laws, or anything bearing the stamp of organization, it could not be said we were forming a new sect; and confining our operations to advent missionary labors, no ground was given for animadversion. Consequently the brethren and sisters thus associated, though attached to all the different churches, not only have retained their influence and standing there, but have been able to act efficiently as a body, in favor of the great principles which we advocate. This course is also directly tending to keep us together in the faith of the advent near, while perfect harmony has reigned, and denominational distinctions been forgotten. A standing committee of twenty were appointed, to act as representatives of the brethren, and carry out, and fulfil their views and designs. Public meetings have been constantly held in the city, (the hitherto neglected colored population being particularly attended to,) while laborers have been sent to the adjoining states, and through the blessing of God, much good has been done.

I will not however enlarge, but close by forwarding our kind greetings to the Boston brethren.

Yours, for the cause of the Redeemer.

CHARLES GREENE. *Cor. Sec. of the P. S. A. A.*
Philadelphia, May 31, 1843.

Letter from Brother S. Foster, Jr.

DEAR BROTHER HIMES,—Although a stranger to you, permit me to address you a few words. I am one that the world call crazy, deluded, &c. But bless God, if I was ever in my right mind, I have been since last fall. I listened to a course of lectures delivered by C. Green, and have since heard brother H. B. Skinner and brother Caldwell, and have been convinced that we are on the eve of time, and the great day of the Lord draweth nigh.

Brother C. Green and R. Hutchinson are now in Canada, and are doing all their means will allow them, to wake up the sleepy church and warn sinners to repentance. They propose printing a paper for a short time, and the first extra "Watchman" is going to press now. The printer must have his pay in advance, and the sooner you send me the receipts the better. We, in Canada, ought to be ashamed of ourselves that we cannot support the paper and the dear brothers that come to do us good; but money is very scarce, and but few of those that have money are believers in the coming of our dear Redeemer this 1000 years. A few of us have managed, by the assistance of good people from the States, to do what we have. May God add his blessing to all who have been so kind as to assist in this great cause.

Give my best respects to brother Skinner and family, if you should see them; when he left here he was quite unwell. I hope and trust the good seed of the Lord has been sown, through the instrumentality of brethren Litch and Green, in Canada. Time alone will unfold the amount of good. May God add his blessing to all our dear friends that have been called to sound the Midnight Cry. Yours, &c
Derby Line, May 16, 1843.

PLAN OF CALCULATING THE PROPHETIC PERIODS.

SCALE OF TIME FROM CREATION.

A. M.	1	1000	1656	2000	2157	2501	3157	4157	B. C.
Flood.									
391 1-24th.									
150.									
1260 years.									
45									
1260 days.									
1290 years.									
1290 "									
1335 years.									
1335 "									
490									
1810									
2300 years.									
2300 "									
2450 years.									
Gr. Jubilee.									
2520 years.									
7 Times.									
A. D.									
33									
508									
538									
843									
1299									
1449									
1798									
1843									
3000									
4157									
4000									
157									
457									
607									
677									
1157									
3000									

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JUNE 14, 1843.

The Conversion of the World.

It is strange that the church should be so blind to her true interests, and amuse herself with a bawble when there are such substantial realities within her grasp. If she would but preach the coming of Christ, as did the apostles and primitive Christians, her labors would be as signally blessed as were the labors of those self-denying martyrs, and as has also been the labors of all in these last days who have gone forth on the same errand of mercy to a slumbering world and sleeping church. Wherever the advent at hand has been preached, sinners have been converted in multitudes to God; but where the conversion of the world has been prominently presented, it has served to lull sinners to sleep, and caused them to forget that a day of vengeance is coming. It is truly a matter of astonishment that they are unwilling to believe the plain simple word of God. If they would take that word as it is, they would see that the heathen, instead of being converted, when they are given to Christ are to be broken with a rod of iron and dashed in pieces like a potter's vessel. If the church could see this, and could feel that what is done must be done quickly, they would no longer lull the world to sleep with opiates of peace when there is no peace, saith the Lord, but would put forth all their energies to arouse the world, that sinners might forsake their sins while yet there was hope. Now is the only acceptable time of which we have any assurance, and if this truth was preached with all its fearful import, by those who are looked upon as guides, how many would turn to God, who now care for none of these things.

Aside from the declarations in the word of God, it would seem that the present aspect of the world would entirely preclude such an idea. There is no outward indication of any such consummation. In heathen lands schools are being closed, missionaries are being withdrawn, and the hearts of the natives are becoming more closely joined to their idols. In more Christian lands the HORN OF ROME is making war with the saints, and prevailing against them, as he is predicted to do till the Ancient of Days shall come. Infidelity is also increasing with gigantic strides; while the very church herself is fast losing sight of many of the most precious doctrines of the word of God. The glorious doctrine of the resurrection is now but little more than an empty sound; and the Advent itself, of which Isaiah sung, and Daniel and John marked the time of its glory, is expressly denied by many, and disregarded by others. Immorality, and every species of crime are fast increasing in communities the most moral; and man is beginning to lose all confidence in his fellow-man. Thus, while heathenism is progressing in our land faster than Christianity does in heathen lands, there seems no outward token of the world's conversion.

One reason why so little advancement has been made in checking the spread of iniquity, is found in misdirected effort. As the church has become wealthy and popular, pride has crept into it, and has manifested itself in the construction of geor-

geous temples of worship, velvet cushioned, mahogany pulpits and pews, while the heathen have perished for lack of knowledge. If the millions of money which have been thus sacrificed to pampered pride, had been sent to heathen lands, what good might have been effected. Again, the style in which Christians have lived, has been a libel upon the name of Him who had not where to lay his head, and who has commanded us not to lay up treasures in this world.

Also the money which is spent in sustaining the useless machinery of many of our benevolent societies might have been of vast amount of good in the advancement of benevolence. Thus in the "Foreign Evangelical Society," more than ten thousand dollars were raised the past year, and all but four thousand were expended in agencies and miscellaneous expenses; not one half of what was raised reached its destination. A contemporary says it reminds him of the story of a man who gave *one dollar* to send the gospel to the heathen, and then handed out a ten dollar bill as he said to pay its expenses to those for whom it was intended.

In 1839, twenty-three thousand dollars were expended by the "American Board" for a palace called "Missionary House," in "Pemberton Square," Boston. Had this money been expended for the purpose those expected, by whom it was contributed in widows' and orphans' mites, in fractions of a dollar, much good might have been accomplished. The plea for such an expenditure was, that it would be needed as their operations became more extensive. They expected a millennium when this pile of brick would be a kind of vatican; but instead of their operations becoming more extensive, its income has fallen off more than *one third* during the past year. To pay the salaries of four secretaries alone six thousand dollars are every year appropriated, besides the salaries of all the various agents and clerks who are in various ways connected with it.

These are painful truths, but justice demands that the truth should be known. Why will not the church arouse from her stupidity, and prepare for the Bridegroom's coming.

Christian Union.

The devil is never better pleased than when he can get Christians at enmity with each other. He is therefore highly delighted that the church of Christ is sub-divided into so many sects. He then knows that the world will not believe, for true Christians are one. For many years the sects have verily believed that they could not see eye to eye: but the doctrine of the advent has shown to the world that Christians can forget all sectarian differences; and where true advent believers are found there they will be found of one heart and one spirit, waiting for the coming of the Lord. Such a state of things the devil will always try to destroy, and it becomes all Christians to guard against his wiles in that respect. Therefore, says the apostle, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and plain speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore unto your behalf, but yet I would have you wise unto that which is good and simple concerning evil; and

the God of peace shall bruise Satan under your feet shortly." Rom. xvi. 17-20. The servants of the Lord have nothing to do with divisions; for such come from without, from those who are carnal, sold unto sin.

The Adventists have found that as they all worship the same Lord, and are looking for his coming, they can love each other as brethren, and love is the fulfilling of the law. This practical "union" is one cause why our labors have been so signally blessed.

We have labored together without organization, but yet have lived in each others hearts. Now and then, as was to be expected, individuals have gone out from us, but they went out from us because they were not of us; had they been of us they would doubtless have continued with us. It is a matter of congratulation that all those who have labored together so long, have labored so harmoniously, and are still actuated by the same glorious purposes. The devil has predicted that the word of the Lord will fail, and that Adventists will turn infidels. Doubtless the faith of all who look for the Lord will be thoroughly tested, and any false-hearted will turn away again to the weak and beggarly elements of this world, but they that endure to the end the same shall be saved. Let us therefore hold fast the profession of our faith without wavering, mark and avoid those who seek divisions, be of the same mind one towards another, and watch unto prayer, with our lights trimmed and burning. Let none draw us away from our allegiance.

"To the law and to the testimony."

"If they speak not according to this word, it is because there is no light in them,"—Isa. viii. 20.

This text should be engraved as a motto upon the tablet of every heart, and as a frontlet between the eyes, and upon the palms of our hands. It should be "graven with an iron pen and lead in the rock forever." It should stand as a beacon to warn us of the rocks over which so many have stumbled to perdition. And it should draw us from the precipice, from which we surely will fall, if we leave the sure word of God. The Lord hath spoken, and we should heed his word. When he speaks, the heavens should hear, the earth should give ear to his word, and all creation should stand in awe before him.

If the word of the Lord is not a sufficient assurance to any, such would not believe though one should rise from the dead; or if they should believe, in a time of trial they would fall away. But those who are builded and grounded on the word of God, have a rock upon which they can stand forever, and which can never fail. Though the rains descend, and the floods beat upon it, it will remain unmoved.

We should measure all truth by this word, and if it will stand the test of the law and the testimony, receive it into pure and honest hearts. And if it will not abide that test, we should reject it as unworthy of reception. A simple "thus saith the Lord," should always be a sufficient reason for his children. And we should believe it because the Lord hath spoken. Abraham, we are told, believed God, and it was accounted to him for righteousness. "He staggered not at the promises of God through unbelief; but was strong in the faith, giving glory to God; and being fully persuaded that what he had promised, he was also able to perform." Here is where we should all stand. We should first en-

quire "what has God promised?" and then we should believe it. We should not stagger at his promises, but should be strong in the faith, giving glory to God, knowing that what he has promised he is able and willing to perform to the very letter. For though heaven and earth shall pass away, not one jot or tittle of his word will ever fail.

DO THE UNIVERSALISTS BELIEVE THEIR DOCTRINE?—We answer No. If proof is wished for, we will point to every paper published by them. We find them all bitterly opposed to the Advent doctrine, and unwilling it should prove true. Now if they believed that they and all men would be saved, not a soul of them would have the least objection of all going to heaven this year; and their opposition to Christ's coming, proves that they have nothing to hope from his coming, and do not expect to be saved if he should come.

TO CORRESPONDENTS.—We have received quite a number of articles on the 24th chapter of Matthew; but as we have published so many articles on that portion of scripture, and intend to give brother Storrs' view in our next paper, our correspondents will excuse us if we are obliged to omit their favors.

BROTHER L. M. BROWN, writes us that in Newbury, N. H., many have been made to rejoice in the prospect of soon seeing the Savior. There are those there who like Simeon of old are waiting for the consolation of Israel.

DANIEL SHARP, D. D.—This distinguished minister, long Pastor of the Charles street Baptist church in this city, preached last Sabbath June 4th, at Mr. Neal's church at the corner of Hanover and Union streets. His sermon consisted in some very severe animadversions on the Adventists. Besides severe and reproachful remarks on our doctrine, he gave us the charitable title of "scoundrels," which he repeated with emphasis. The Lord have mercy upon him.

FOREIGN EVANGELICAL SOCIETY.—According to their report at the last anniversary, the total expenditures of that society, during the past year, have been \$9,777.00. The expenditures of the Romanists during the same period, have been much larger than that sum, even in our own country, to establish the Roman supremacy here, besides the thousands that have been expended in other countries for a similar object. At this ratio it would require a long time for the Protestant religion to get the ascendancy over Romanism.

SPREAD OF PAPACY.—Is there no danger of the Pope's getting the supremacy? Read the following from Rev. Mr. Kirk's remarks before the Foreign Evangelical Society. He says:

I feel that I am called upon to denounce the Papal system. I deprecate the growing indifference of Protestant churches, as to the spread of this system. There are reasons, deep as hell and high as heaven, why we should oppose this system. Rome and hell are joined in hellish league against Christianity. If we are wrong in such a conclusion, may God forgive us. There are, to my own mind, indications that trouble is near, even at the very doors. This is enough to crush my spirit. I believe that we are approaching serious times. I believe that the times require that we should be men of prayer, zeal, benevolence. I believe there will be a mighty effort to make this land a Catholic land. The Jesuit is among us—sly, hypocritical,

and grasping as ever. He is here too, in this very house—and mark it, Rome shall hear the story of this night—mark it well. The great question is, who is for Christ? The Jesuit is among us. If you are fond of pleasure, he will weave a silken web around you—if you are fond of logical disquisitions, he will reason with you—if of poetry, he will be poetical. It is not that Protestant children will go to Jesuit schools, that we have reason to be alarmed. But he will come asking for a portion of the school fund—then for remuneration for a convent, which probably he had as much hand in burning as anybody else. He will ask of the people, all very kindly, when did he ever feel unkindly toward Protestant heretics? He will ask, all very gently, smoothly, softly—does not mean to startle anybody—has a great liking for the fleece, and a little of the mutton along with it. I respect the great body of Catholics—the laity, many of them, are unsuspecting as the infant of the designs of the priesthood. But I ask them to take warning. When they can get the poor Irishman down, it will not be long before they will have the American down also. What I dread is our half-Protestantism—half-Puseyism. Unless we are Protestant to the core we are gone. When the last speaker said that the Professors in our Theological Seminaries did nothing by way of instruction and warning in regard to this contest, he spoke according to his own experience. When I was in Princeton, Dr. Alexander—than whom there is not a more far-sighted man—said, Young gentlemen, prepare yourselves for the Roman controversy, for you must meet it. Said I, that is the dotage of an old man. But the contest is begun.

The Catholics intend to have possession of Boston, of our Faneuil Hall, of our State House—and I should not respect them if they did not. Said a gentleman to me, the other day, if it were only fashionable to go to Catholic church on the Sabbath, you would be astonished at the names and numbers of those who would go. Rome is going about among us, with her witchery, and charms, and politeness, to secure patronage and favor from just such as these. She wishes to make it very unpopular to speak against Rome. It is, then, the nominal Protestants whom I fear—not the Catholics, not them—nor Rome, if she were to plant a chapel on every acre of American soil, and a splendid cathedral in every ten miles square. I confess—when I think Protestants in America are in danger of becoming Catholics; that Protestant America is going to pray to the Virgin Mary, and confess her sins to a priest, and burn wax candles in her temples of worship, and make the sign of the cross, and count the beads in her rosary—the very idea makes me laugh, as being so supremely ridiculous. And then I weep, because I fear that it may be so. Protestantism is not thoroughly Protestant. What a pity it is that Luther did make so much trouble, and the reformers too—many will say—and many do say. I do believe that many of the middling classes will go over, because they do not believe that Rome is what she is. Let them go to Rome, and see how abject, how degraded Romanism makes them there, who are in the same ranks in life. Let them see them crouching at the feet of Roman power, and kissing the toe of St. Peter, cut out of stone, and then come back to free, Protestant America, and be Catholics if they can. We are an unsuspecting people. We will not believe that we have any grounds for fear. We cannot believe that there is a traitor among us, that would betray us into the power of a tyrant. Romanism does not come to abridge our sinful tendencies, to interfere in our wrong courses. What does Rome say? Let me keep your conscience—get drunk, run riot as you please, be a mere automaton, to pull trigger and fire when you are bid, and as for the rest, do as you please.

Letter from Low Hampton.

DEAR BROTHER HIMES:—I have just returned from Hubbardton, to visit the greatly afflicted family of brother Miller. He has been very low for the last two weeks, in addition to the numerous carbuncle biles, he had caught cold which brought on a fever, and all together, have brought him to death's doors. This fever greatly enraged his other com-

plaints, but now, though very low, we think there is a fair prospect of his recovery. His physician decides that he is better of his disorder, that his blood is cleansed, and that he will soon be better than he has been for years past. This long confinement, excruciating pain, and great debility, has almost discouraged him; but still his trust is in God. He is still firm in his published views that Christ is near to deliver his saints from pain and sorrow. His trembling has greatly decreased, his sores are healing, and his symptoms are all good. We feel that our Father in Heaven has heard our many prayers, and will yet accomplish much through him. The rest of the family are all enjoying a good degree of health, considering their great anxiety and labors.

I have been lecturing for this ten days in Hubbardton where I feel good has been done by the truth of the Advent near, many of the slumbering Virgins are aroused, and sinners are fleeing the wrath to come. Also in Benson, the Lord has quickened and comforted his saints, and we hope brought some to feel their need of a Savior. There the line seems to be drawn. Most of the Congregationalists and Methodists are opposed—and O the dearth! Brother M. Williamson, a Methodist brother, has had his license to preach, taken from him because he would give the cry, behold he cometh. He withdrew and joined the Baptist church, and is now preaching again. He has the sympathy of the community, is a worthy brother, and will do much. He is bold and fearless. I have baptized 10. Good also has been effected in West Haven, where I spent four days; and in all these places the prejudices have given way, which have arisen from the thousand and one lies put in circulation by a hireling priesthood, worldly church, and the avowed enemies of God and Zion. I commence a course of lectures to-day at Fair Haven, two miles east of this. O how great the ignorance on this momentous subject, so near the residence of him to whom we are all, under God, so much indebted. But so it is to be, none of the wicked shall understand; may the Lord have mercy on them. I some expect to go to Glen's Falls in case brother Miller should not be able soon; but I have tarried so long to accompany him, that I begin to feel that my family may think they are neglected. I cannot bear to leave Father Miller in so low a state; and I still hope that he will be able to accompany me to the east. He wishes me to go with him this summer, if life, health, and time should continue. I feel that the Lord is with me, and sustains me, body and soul, under the constant labors and trials incident to a lecturer on this subject. You, my dear brother, know what they are; but how blessed to labor and suffer for Christ, in hope of that rest that remains for the people of God, in his glorious Kingdom. I hope that you will write me as soon as possible, giving any advice which you may think proper. Yours in the blessed hope of our soon meeting the glorious Savior in the clouds of Heaven.

CHESTER TILDEN.

Low Hampton, May 31st, 1843.

Letter from R. T. Hancock.

DEAR BROTHER HIMES:—I have come to the conclusion that there is no millennium before the coming of Christ, to set up his glorious everlasting kingdom, in the "new earth wherein dwelleth righteousness."

I have mentioned it in my preaching for seven or eight months past; and the Lord has greatly blessed me in so doing. A number of the people here are looking into the subject for themselves, and are praying for light on this momentous subject—but we have plenty of opposition from those in high places. Peter says, 1 Peter v. 12, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you, but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy; blessed be the Lord for the prospect of so soon dwelling with my blessed master."

I am resolved to declare what I see, whether the people will hear or forbear, for I must stand or fall for myself. Yours in the bonds of peace.

Dansville, May 25th, 1843.

Letter to a Brother at the West. No. 1.

DEAR BROTHER.—I have so frequently addressed you by letter, that if I were without speaking distance, I think that you would be ready to exclaim, Sister, you have written so many scores of letters to me on the Second Advent that I really believe that you yourself do not know the number of them; I think that you had better begin another volume. Well, this I can do on condition that you will allow me to continue the subject, the importance of which I deem an apology for me, for truly it is a subject on which I cannot, nor I dare not keep silent. When I take into consideration that the last sands of time, as I believe, are running out, I feel as if I could not rest without making every possible effort that is in my power to arouse a slumbering brother, who, I fear, is saying in his heart, "My Lord delayeth his coming." I see no promise that such an event as the Savior's return shall take place this year, therefore I will give myself no trouble about the time when he shall return, as long as the Bible teaches me, that "of that day and that hour knoweth no man." Hark, my brother, what means this language of the Savior, "Now learn a parable of the fig-tree, when his branch is yet tender and putteth forth leaves, ye know that summer is nigh, so likewise ye when ye shall see all these things, know that it is near even at the doors." Look now, my dear brother at the face of smiling nature, can you doubt for one moment that if time should continue, that summer is near, although you may not have looked in the almanac to see what day and hour it may come, yet I doubt not that you are already making preparations for what you term the coming season. The children of this world are sometimes wiser than the children of light. Again listen, my brother; has not the Midnight Cry gone forth into different portions of the world, "Behold the Bridegroom cometh," and shall we not attend to it, shall we not trim our lamps, will you not go out to meet him merely because the friends of the Bridegroom may not know the day, the hour of the day, nor the watch of the night wherein he shall come? O be careful, my dear brother, that you do not frame an excuse in time, that will fail you when the final decision shall be made at the judgment day. O then be entreated NOW, if you have not already done it, to make your peace with God, and that you may be found in every sense of the word, watching for the Savior, is the prayer of your affectionate sister.

Dear brother,—say not that I am enthusiastic because I so soon send you another letter; one reason for writing so often, is, my hope is still buoyant that I may win your attention so far at least that you will give the subject of the advent at hand a candid and fair investigation; could I do this, methinks that I should, at least in imagination, hear the soft whisper of a much loved brother saying to me, Sister, I have received the different packages of second advent books which you have sent me heretofore, I have looked at them, but now I will read them, I will now give the subject a candid and impartial investigation. O that I could secure your promise to do this, then I would with mingled joy and hope kneel before my heavenly Father and say, I thank thee heavenly Father that thou hast again heard me, leave not this my brother until thou hast sanctified him wholly, enable him to say, "Whereas I was once blind, now I see."

Believe me, my brother, I have great faith in

the efficacy of prayer. Did you not say in one of your affectionate letters to me, "Sister, your letters have again awakened the spark of gratitude to God that was not entirely extinct, but slumbered in my bosom, I will seek religion now." This resolution was certainly made in answer to prayer. Nor would I be like the nine leprosy persons who returned not to give God the glory. I blush not to say that I poured out my soul in thanksgiving to God, who had manifested himself thus, in answer to prayer; I saw that the language of your heart was, "almost thou persuadest me to be a Christian." In a moment I wished to echo back the response,

"ALMOST PERSUADED, didst thou say

Why will you longer wait?
Come near to Christ without delay,
Before it be too late.

Almost persuaded? why not quite,
Ah why will you delay,
Why grasp the fleeting joys of earth,
The pleasures of a day?

Come consecrate your life to God,
And join that happy band,
Now marching to celestial joys,
To Canaan's happy land."

I will close by adding to you, my brother, the well known signature. Your affectionate sister,
May 24, 1843. A. W.

DEAR BROTHER HIMES:—Permit me, although a stranger to you, to address you, on this (of all others,) the most interesting subject. The Second Coming of our Lord and Savior.—Three years since, I had the privilege of reading Father Miller's Lectures. Since that time I have considered the subject (if true) not only important, but fraught with awful consequences; and ought to be treated as such, by this wicked world. But not having any farther means of instruction, and the "lecturers being condemned by our preacher, of course I did not then become a firm believer in the Advent near. O what an account can our Watchman give, "if it does come?" when thousands of souls shall have perished for the want of "meat in due season." But for several months past, I have had the pleasure of reading the "Signs of the Times," in connection with a closer examination of the word of God, and I have become fully convinced that a second Personal Advent of Christ, and that Advent yet future, is taught, in, and proved, and supported by the word of God. And as the seventy weeks carry us down to the crucifixion, over all the disputed ground in the chronology; and as 1810 years more carry us to the end of the 2300 days (or years,) I think we have sufficient ground of evidence that "at the end of the vision, the sanctuary will be cleansed," The Son of man come in the clouds of heaven, raise the righteous dead, change the righteous living: destroy those that destroy the earth," and reign King of kings and Lord of lords. We had the pleasure, a few weeks since, of hearing a course of lectures delivered in this vicinity by Father Billings; some ten or twelve precious souls were brought from darkness to light, and still rejoice that they ever heard the Midnight Cry. Although sometimes taunted with the oft repeated questions, what will you do if it does not come? When are you going up? &c. Yet while we enjoy a blessed anticipation of that day, we will calmly wait the appointed time,

"Though it tarry," we will "wait for it," because it will surely come, it will not tarry. Yours in hope of speedy deliverance.

C. Y.

Slatersville, R. I.

Letter from Brother J. B. Cook.

DEAR BROTHER HIMES.—I am making rather slow progress, at least it may appear so to some, yet no time has been lost. We had a blessed time in Philadelphia, praise the Lord, Hallelujah. It is a green spot in the past which it will give me delight to revert to often. Surely I never expect to see and commune with more heavenly beings this side the better world. The good people seemed full of love, full of God, as it is written, "He that loveth is born of God and knoweth God." My heart burned within me while talking with them and having the Scriptures open. The good spirit seemed to pervade all our conversation and dilate our hearts with delightful anticipations of the glory to be revealed. Bless the Lord, O my soul, and all that is within me bless his holy name. Amen.

I addressed the congregation in North Market Street Bap. church on Lord's day morning. On Monday, set off for this place with an overflowing heart, my family sharing in all my emotions of gratitude and praise.

The papers you furnished me were all distributed, save some that were overlooked, most were very glad to get them, though very few appeared conscious that their unbelief was not only a token of perdition but a fulfillment of Scripture, "when the Son of man cometh shall he find faith on the earth?" At one place they talked very wickedly; I told them kindly that I asked nothing of them, wanted nothing but to have them ready for what the Scriptures plainly reveals, so on we came, having a new testimony that we are "not of the world." The chart was exhibited and explained, prayer followed, and the captain bought the chart. This side the mountain, men seemed to dread me as one who was going to hurt them; but the passengers seeing there was nothing so immediately dangerous in my presence, got to feel quite at home with me. On the whole we had a pleasant passage, some good was done, some Christians whom we met were made glad at heart. We arrived safely at nine o'clock Thursday evening. Friday morning found brother Philips, who seems to be a good man, doing what he can amid many discouragements. Two invitations came for me to lecture. One from the Grand Street Baptist Church, another from the disciples, both were accepted. On Lord's day, brother Williams asked me into his pulpit, so that three times on Lord's day, and each day since I came, the good people have heard "the blessed hope." The interest has been gradually rising. Two requests were last evening presented to have the lectures continued, but from circumstances which I need not name I have determined to proceed to day. A very kind family relative met us here, who urges us to attend him to Bethany, Va., and thence through N. Lisbon to Warren, where the good brethren think that more may be done in circulating books than in Cincinnati; they say that Ohio is overstocked, brother Hinkley is just from that city. As I desire to see my family located, and to comply with the request to visit those unvisited towns, my purpose is to go with my friend.

I have hoped and prayed that the great event predicted, Dan. viii. 13, 14, would be witnessed at the termination of the period in strict time, which would bring it at about the close of this week. I look for it with delightful solemnity daily, and nothing but the lapse of time, can, with my present knowledge, erase the conviction that we are on the last year of probation. If it be delayed till the afternoon of the prophetic day, well, but nothing diverts me from daily expectation. Lord forbid that I should join the prevailing cry "My Lord delayeth his coming." Let me sooner die than incur the doom of the unfaithful servant! As I am on the winds of Providence, you need not wonder that I go in the direction of the strongest current. Affectionately yours.
Pittsburgh, May 30, 1843.

Faith.

"By faith," says the apostle, "Noe being warned of God of things not seen as yet, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Faith, you see, was the principle that moved him to the task; and O, what need was there for it, when we consider the powerful opposition he had to encounter and overcome! "The difficulty of procuring a sufficient number of oceans for the purpose of deluging the earth, would immediately occur. The seeming impossibility of constructing a vessel within the given dimensions, which should be capable of containing the creatures destined for the preservation of their respective species, together with the various provisions necessary for their support, would be another formidable objection. The care, the labor, the time, and the expense requisite to go through a work of this kind, would afford no very agreeable prospect; and then the circumstance of being shut up in such a place with such company could not but be terrifying. But, above all, it must have been a very severe trial to withstand the incessant scoffs and insults of the antediluvian free-thinkers, who, without a doubt, would be frequently assembling to see how the work went on; expressing, perhaps, how very ambitious they were to be present when the lions and tigers should be hunted into the ark, and minutely inquisitive as to the precise method in which it was proposed to navigate the vessel, thus filled, over hills and mountains. In some such manner as this, it is highly probable, that modern test and touchstone of all truth, ridicule, was applied to Noah and his undertaking."* But nothing moved the righteous patriarch, "According to all that God commanded him, so did he." Being once well assured, upon sufficient evidence, what the will of God was, he suffered no appearances of things or opinions of men to discourage him from accomplishing it. Resting on God's word and promise, he built the ark, and thus condemned the unbelieving world by the undertaking; inasmuch as being a public testimony of his faith, it will at the last day rise up in judgment against their infidelity, and prevent them putting in the plea of ignorance. He fearlessly entered into his house of refuge, and, amidst the unavailing shrieks of drowning millions, sat composedly in his dry cabin until the same hand that shut him in opened the door and led him forth.

In applying my text to the interesting history thus explained, I would first make the many in the days of Noah the subject of a practical address. What a warning lesson does their fate hold out! Still does this globe of ours bear witness to God's vengeance on them. Above, the hills formed by the subsiding of the waters wherein thousands perished; beneath, the valleys hollowed out by their overwhelming rush; around, the relics of animals involved in the like calamity—are imperishable memorials of Divine retribution, and solemn calls to unrighteous men "reserved," if so continuing, "unto the day of judgment to be punished." For, though God's temporal judgments do not always keep pace with men's iniquities, this, so far from emboldening us in presumptuous confidence, should lead our minds to the prospect of that awful day when he will assuredly "render to every man according to his works." However the wrath of heaven may at present seem to slumber, the time is irrevocably determined in the counsels of eternity, which will consign over all the workers of iniquity to their deserved punishment. Compared with the fire that then kindled with the breath of the Lord, like a stream of brimstone, shall burn up the universe, the devastation of the deluge sinks into nothing. "The earth shall be utterly broken down, the earth shall be clean dissolved, the earth shall be moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." The sufferers in this fiery visitation will envy even the victims of the flood of waters; for this only swept away men's lives from earth, but that will sweep their souls into eternal torment. If then the Al-

mighty "knows how to reserve the unjust unto the day of judgment to be punished," how necessary is it to live in a spiritual frame of mind, lest the hand of death surprise us while immersed in business or pleasure, even as a thief in the night, so that we find ourselves overwhelmed with irretrievable destruction, while we cry "peace and safety!" Know ye not that your last week, last day, last hour, will soon come upon you unawares, if you be not always watching, and with no less terrible accompaniments and fatal consequences than those of the deluge in the time of Noah? Know ye not that, though "the Lord is slow to anger and of great kindness," yet his spirit will not always strive with men; and that when they persist in sin, in defiance of his word and the convictions of their own consciences, he will at length totally withdraw from them, and permit them to be hardened to their ruin? Know ye not that every preacher of righteousness, like Noah, slighted, every pious example disregarded, every word of admonition thrown away, will condemn the unbelieving world, and increase their load of judgment? Dare then to be singular, like him. Let his conduct benefit you under the heads of instruction and encouragement, as that of his irreligious contemporaries have, I firmly trust, served by way of warning. "Be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom shine ye as lights in the world."—*Extract of a sermon by the Rev. H. A. Herbert, B. A.*

Obituary.

Died in Lowell on the 22d May last, Deacon Tilton Clark, aged 38 years. He was a member and an officer of the 2d Baptist church in this city. The occasion and suddenness of his death were peculiarly afflictive. He had been an agent of the merchandise department of the Boston and Lowell railroad, about 10 years. He left his house on Monday morning as usual, for the depot at 7 o'clock; but in consequence of a remarkable and unlooked for accident he was, in about one hour, carried back to his house and family, a mangled body; yet living, and in possession of his senses for the most part he continued about 6 hours, and then fell asleep in Christ.

He was an intelligent, consistent and firm believer in the Advent of Jesus Christ in 1843. He commanded the respect and good feeling, in an unusual degree, of all acquainted with him. Indeed the whole city gave signs of deep affliction at the departure of so worthy a citizen. As a business man he was correct, prompt and upright. As a Christian and officer in the church, he was faithful to his trust. He left his testimony for Christ at the vestry meeting on Sabbath evening last before his death: and little did we who heard him think that in about 12 hours he would receive the summons of death.

It was found after his death, that he had been in the habit of expressing on paper his devotional feelings. A very large number of sheets are found; some addressed to Christians, some to sinners. Frequent warnings are found written on the back side of business papers belonging to the counting room. A short extract from one of his papers is here given, relating to his views of the Advent. It is headed "MILLERISM." After defining and giving the origin of the term, he says, "I am constrained to believe the end is near. If Mr. Miller is in an error, it is possible to prove him so, but not by vulgar and blasphemous witnesses and ribaldry. These are not arguments. That Mr. Miller is a man, mighty in the scriptures, it is folly to deny. He presents the Bible as his authority. He is a calm, dispassionate reasoner; and not a fanatical bigot. Let him be fairly confounded, and I will be satisfied. That has not yet been done: and to treat a subject of such overwhelming majesty and fearful results, a subject which has been made the theme of prophecy in both Testaments, sealed by God's own unequivocal avowment, with puns and vulgar wit, is not merely to sport with the feelings of those who propagate the truth, but it is to make a jest of God's solemn! solemn!! solemn!!! day of Judgment! to scoff at Deity himself; and to

continue the terrors of the final retribution. That God will give this world warning before the execution of the judgment, I doubt not. That he is now giving it, I doubt not. A cry has gone forth, "Behold the Bridegroom cometh:" and this cry has gone through the length and breadth of the earth. Dying sinner, are you asleep on this subject of your eternal destiny! Jesus waits to be gracious; he now offers you pardon through his blood. O arouse; and by repentance and turning to God seek a refuge from the storms of indignation that are now gathering: that refuge is the Rock of Ages: O seek it now, for even this night thy soul may be required of thee.

Worldly minded professors, God has something against you! Awake; break off the love of this world; confess and turn from your backslidings, and make a full and entire consecration of yourselves and all your powers unto the Lord, and seek that durable riches which cannot fail you. If you do not soon awake, it is fearfully probable you will awake a moment too late! And let all who love our Lord Jesus Christ and his appearing, hold fast: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

To these last words, penned by our dear brother, God, by his providence has added as he did to Daniel, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." This extract from the pen of brother Clark, was written on the Sabbath week before his death. It was not intended for any human eye, but merely to give vent to his own pious feelings; and yet its general style, and even punctuation, scarcely needed amendment to prepare it for the press. Though dead, he yet speaketh.—[Communicated.]

Lowell, June 5th, 1843.

THE BOSTON TABERNACLE.—This building erected by the '43 brethren in Boston, is one of the most spacious, convenient, and pleasant houses of worship I was ever in. On entering it I was greatly disappointed. I expected to see a rough, uncouth affair, which would end whether the world did or not, with the exciting cause to which it owes its existence. But not so. I beheld a neat, spacious room, capable of seating over 3000 persons, so constructed as to be easy to speak in, and to be so substantial in its structure as to promise to vie with Marlborough Chapel, (should the world stand,) as a lecture room and house of prayer, for at least one generation. It is indeed a model of neatness, simplicity, comfort and frugality. It cost, exclusive of the land, I am informed, about \$4000. Those brethren who are in want of chapels, and have but little money, will do well to visit the tabernacle—learn a good lesson and go home and build on the same plan.

Christian Herald.

WM. MILLER.—What has Mr. Miller done worthy of death or of bonds, or worthy of the violent denunciations heaped upon him? Like the noble Bereans, he has "studied the scriptures daily to see if these things are so." This he has done for many years; and being an intelligent, honest-minded farmer and devoted Christian, he has dared, without having the fear of "learned ministry" before his eyes, to publish the result. "Dost thou, being ignorant, teach us," say they? "Are our learning, our foresight, our faithfulness, all to be brought in question by the researches of one man, and he an unlearned farmer? Are the weak things of the world [thus] to confound the mighty? Forbid it, all our pride and selfishness. Let us all unite in crushing this son, of a Nazarene. Away with him, crucify him."

Boston Post.

* Bp. Horne's Life of Noah,

SIGNS OF THE TIMES.

BOSTON, JUNE 14, 1843.

THE GREAT TENT.

ADVENT CONFERENCE AND LECTURES,
AT ROCHESTER, N. Y. JUNE 23.

A campmeeting will be commenced at Rochester, N. Y. on June 23, 1843, (if time continue). Brn. Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year.

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.

J. V. HIMES.

Boston, June 3, 1843.

Advent Depot at Rochester, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (post paid) to J. V. HIMES, Rochester, N. Y.

THE GLAD TIDINGS,
OF THE KINGDOM AT HAND.

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. Thirteen weekly numbers will be published (if time continue) for fifty cents.

It will be sent by mail to any part of the country desired.

Seven copies to one address for \$3, thirteen copies for \$5. J. V. HIMES, Editor and Publisher, Boston, June 3, 1843.

THE NATURAL RESULT.—We learn of two individuals who listened to Dr. Sharp on Sunday, when he denounced the Adventists as scoundrels, that one of them was a professor of religion who had examined the doctrine of the Advent, but was kept back by the confidence he had in the knowledge of the clergy. He however was convinced by the Dr's sermon that the Dr. was in the wrong.

The other was an impenitent sinner, whose mind was anxious for the condition of his soul. The effect on his mind was to drive off all religious impressions, and restore him to his former carelessness.

This is the effect of preaching against the coming of Christ. Those who love the Lord's appearing are confirmed in their belief of his coming, and those who hate his appearing are confirmed in their wickedness.

NORFOLK, VA.—We copy the following from a letter brother Storrs received on his return from the south.

"You can imagine our disappointment in not hearing the lectures for which we had so long looked, and upon which our hearts were so fixed. Truly we have been grieved and depressed, but our faith fails not. Though you were not allowed to lecture in our town, yet we believe the very opposition, and the very course which was taken to put down the doctrine has spread it far and wide. Much more interest has been manifested since, than before you came; so that beside comforting our hearts, and encouraging us in this good work, we do believe that the doctrine has also spread."

BROTHER LUTHER COLE writes from Montgomery, Vt., that he is strong in the faith of the Advent near. He wishes to say to his friends who live in the western part of New York state, and from

whom he has not heard for a long time, that such is his faith; and if they see this, he wishes them to communicate to him their views respecting this "blessed hope."

Campmeeting at Athol.

DEAR BROTHER BLISS.—I have just returned from the Athol Campmeeting. Though the weather was unfavorable, yet there was a good attendance, and our meetings were orderly and very interesting. With the exception of a few rowdies—and they did us but little injury—we had as orderly a campmeeting as I ever attended.—On the Sabbath we had a congregation of some 2000, and the most of them very attentive to listen to the truth.

We did not have any meetings on the ground in the evening, except the brethren who stopped on the ground; they had prayer meetings. It was thought by some, if our meetings had been holden in the evening as usual at campmeetings, we might have been broken up by the wicked.

I am of the opinion—all things taken into account—that a great amount of good may be the result of our meetings, if they should be conducted in this manner.

I wish to say to my brethren and sisters who are daily looking for their Savior, and also to an unbelieving world, that though my enemies according to their reports—have had me in the grave—in the prison, &c, &c, yet I am alive, glory to God, and expect to be, to give the Midnight Cry, till Christ shall come, with all the holy angels with him, to call his people home. Yours in the blessed hope.

T. M. PREBLE.

Nashua, June 7th, 1843.

P. S. My correspondents will be likely to get a wrong impression, as you have noticed, in the last two numbers of the Times, my place of residence as being at Lowell.

T. M. P.

CAMPMEETINGS.

SECOND ADVENT GROVE MEETING.

Providence permitting, will commence at West Boylston, near Beman's Bridge, 7 miles north of Worcester, on Saturday, June 17th, to continue several days. In behalf of the committee,

W. S. CAMBELL,
HENRY FLAGG.

SECOND ADVENT TENT MEETING.

The friends of the cause in the south west part of Wrentham are about to erect a tent on "Jerald's Hill," as a place for Second Advent meetings. They propose, if the Lord will, to commence a series of meetings on Sunday, June 25. Per order,

No. Wrentham, June 7. J. S. WHITE.

AN ADVENT CAMPMEETING.

Will be held, if time continues, near the line between Cato and Lysander, Cayuga co. New York about one mile west of the Christian Chapel, at Plainville, to commence Saturday, June 24, and continue till July 3. Some of our efficient lecturers of the East are earnestly solicited to attend, and ministers and brethren in general.

G. W. PEAVEY.

Prentiss, N. Y., May 30, 1843.

Letters

FROM POST-MASTERS, TO JUNE 10, 1843.

Woodstock Vt; S Salem Me 1,12½; Auburn Me; Attica NY \$1; S Scituate RI \$2; E Bethel Vt \$1; Washington DC; Wales Me \$1; E Randolph, Ms \$1; Lowell, Ms; Stillwater N Y; Lippit, RI; Lincolnville, Me; Good Hope, Ia; Suncook NH \$1; Grantham; Windsor Vt; Barnstead NH; Corners Vt; Waterford Ms; Frost Village, Canada; Flag Creek, Ia \$1; Holden, Ms \$2; S Orange, Ms; Stillwater, NY; Lyndon Centre, Vt \$1,19; Lowhampton NY \$1.

INDIVIDUALS.

Charles Mulford, \$5, E B Crandall, J B Cook, A H Brick, Chs Green, T Cole books sent, WH Alden,

Stephen Atwood, S E Lincoln, box of books &c, F Thorp, \$1, G F Cox, G N Gale, Jno Allen Jr, D H Reed \$5, T E Careless \$2, J N Sherman \$1, C Wheeden \$1, H B Skinner, J Read, H Manchester, I H Shipman, Johnson Vt; E Bridges, \$1, C J Kee, \$5, J Litch, M M George, T Smith \$2,50, T L Tullock, Luther Call, J S White, J Harsh, \$21.

Bundles Sent.

C S Brown, Concord NH—H B Skinner, Sudbury, Ms—J H Vinal, Scituate, Ms—2 boxes H B Pratt, Pittsburg, Pa—4 do. J V Himes, Rochester NY, care of Mr George A Avery—36 Park Row, N Y—C J Kee, Lewisville S C—T M Preble Nashua, N H—G W Peavey, Syracuse, N Y.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
20. " " " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. Price 12½ cts.
24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12½ cts.
27. Synopsis of Miller's Views. 6½ cts.
28. Judaism Overthrown. By J. Litch. 10 cts.
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18½ cts.
30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12½ cts.
31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12½ cts.
33. Bible Examiner, by George Storrs. 18½ cts.
34. The Second Advent Doctrine Vindicated, — a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches, — especially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18½ cts.

This Library will be enlarged from time to time, by the addition of new works.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 16.

Boston, Wednesday, June 21, 1843.

Whole No. 112.

THE SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

The Tendency to German Neology.

Since the introduction of German literature into this country, the faith of the church has made rapid advances in the principles of interpreting the Scriptures which are so popular in the eastern world. This change has been so general and noiseless, and the great body of the church has so moved in unison, that few have noticed its progress, or marked the contrast which now so strikingly exists between the present belief of the church, and what it was twenty years since. We fully believe that the principles of interpreting the Scriptures, which are now so prevalent, and which have been brought to view as existing to so alarming an extent by the opposition which has been elicited to the doctrine of the advent, and the shifts to which they have been driven to do away with prophecies that point to that event, would, if time were to continue, shortly carry the great body of the *once* Orthodox churches into Unitarianism, and even the most ultra neology. As a specimen of this change which has already taken place, we will here contrast the present views of Professor Stuart—one who moulds the minds of students in the most popular theological school in our land—with his opinions twenty years since. We will first make a few extracts from his letters to Channing, published in 1819, in which he points out the errors those will be likely to embrace who adopt such a principle of exegesis, and then will make quotations from his "Hints" published 1842; so that our readers will have an opportunity to judge how far the Professor has gone, in embracing the views, which, twenty years since, he deemed so heretical, and so surely to lead those who embrace them into a *denial of the inspiration of the Scriptures*.

Stuart in 1819. In his letters to Channing, after ably defending the doctrine of the Trinity, and examining the principle of exegesis by which Channing assailed it, he speaks of the unavoidable tendency of such a principle as follows:

"I am well satisfied that the course of reasoning in which you have embarked, and the principle now in question, by which you explain away the divinity of the Savior, must lead most men who approve of them, eventually to the conclusion, that the Bible is not of divine origin, and does not oblige us to belief or obedience. I do not aver, that they will lead you there. You have more serious views of the importance of religion, than many, perhaps, of those who speculate with you. Consistency with your present views, will afford strong inducement, not to give up the divine authority of the Scriptures. But are there not some, who embrace Unitarian sentiments, that have no inconsistency to fear, by adopting such an opinion? Deeming what you have publicly taught them, to be true, viz., that it is "no crime to believe with Mr. Belsham," who declares, that the *Scriptures are not the word of God*; feeling the inconsistency, (as I am certain some of them will and do feel it,) of violating the rules of inter-

pretation, in order to make the apostles speak, as in their apprehension they ought to speak; and unable to reconcile what the apostles say with their own views; will it not be natural to throw off the restraints which the old ideas of the inspiration and infallibility of the Scriptures impose upon them, and receive them simply on the ground, on which they place any other writings of a moral and religious nature?

I make no pretensions to uncommon foresight, in regard to this subject. I certainly do not say these things with invidious designs, and for the sake of kindling the fire of contention. Very far from it, on the contrary; I fear that the parties now contending here, will not cease to contend, until this ground be openly taken. For myself, I regard it as more desirable, in many points of view, that the authority of the Scripture should at once be cast off, and its claims to divine inspiration rejected; than that such rules of exegesis should be introduced, as to make the Scriptures speak, against their obvious meaning, whatever any party may desire. Avowed unbelief in the divine authority of the Scriptures can never continue long, as I would fain believe in the present day of light and examination. Such a state of things may pass away, with the generation who act in it. But it is a more difficult matter to purge away the stain, which Christianity may contract by violated laws of interpretation. Those who do thus violate these laws, may obtain and hold, for a long time, great influence over the mass of people, who are not accustomed to examine, in a critical manner, the nicer points of theology. If opponents to this method of interpretation lift up the voice of warning, they may not be heard. They are liable to the imputation of *bigotry, or illiberality, or ignorance*. But when men professedly cast off their respect to the authority of the Scriptures, the case becomes different, and the great body of plain and sober people will revolt.

In making these observations of the nature and probable consequences of that exegesis, which explains away the Deity of Christ, I cannot think that I am building castles in the air, to amuse my own imagination. For ten years past, I have been called every week, to duties which necessitated me to be conversant with the history of interpretation, as it has appeared in Germany; a country, which, in half a century, has produced more works on criticism and sacred literature, than the world contains besides. About fifty years since, Semler, Professor of Divinity at Halle, began to lecture and publish on the subject of interpretation, in a manner that excited the attention of the whole German Empire. The grand principle, by which he explained away whatever he did not think proper to believe, was that which has been called *accommodation*. He maintained, that the apostles and the Savior often admitted representations and doctrines into their instructions, which were calculated merely for the purpose of persuading the Jews, being *accommodated* to their prejudices; but which were not intended to be a real directory of sentiment. In this way, whatever was inconsistent with his own views, he called *accommodation*; and thus, at once expunged it from the list of Christian doctrines.

Semler's original genius and great learning soon gave currency to his views, in Germany, where a system of theology and exegesis had prevailed, which in not a few respects needed reformation. Since his time, a host of writers, (many of them with exalted talents and most extensive erudition,) have arisen, who have *examined, explained, modified, and defended* the doctrine of *accommodation*. The more recent method of exegesis, however, in Germany, has been, to solve all the miraculous facts

related in the Bible, by considerations which are affirmed to be drawn from the *idiom and ignorance of antiquity* in general, and in particular of the *sacred writers themselves*. Thus, with Eichhorn, the account of the creation and fall of man, is merely a *political philosophical speculation* of some ingenious person, on the origin of the world and of evil. (*Urgeschichte, passim*.) So in regard to the offering up of Isaac by Abraham; he says, "the Godhead could not have required of Abraham so horrible a crime; and there can be no justification, palliation, or excuse for this pretended command of the Divinity." He then explains it. Abraham *dreamed* that he must offer up Isaac, and according to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate, which his dream had conveyed to him. A *lucky accident*, (probably the rustling of a ram who was entangled in the bushes,) hindered it; and this according to ancient idiom, was also the voice of the Divinity." (*Bibliothek. Band i. s. 45, &c.*)

The same writer represents the history of the Mosaic legislation at Mount Sinai, in a curious manner. Moses ascended to the top of Sinai, and built a fire there, (how he found wood on this barren rock, or raised it to the top, Eichhorn does not tell us,) a fire consecrated to the worship of God, before which he prayed. *Here an unexpected and tremendous thunder storm occurred*. He seized the occasion to proclaim the laws which he had composed in his retirement, as the statutes of Jehovah; leading the people to believe that Jehovah had conversed with him. Not that he was a deceiver; but he really believed that the occurrence of such a thunder storm was a sufficient proof of the fact, that Jehovah had spoken to him, or sanctioned the work in which he had been engaged. (*Bibliothek. Band i. Theil. 1. s. 76, &c.*) The prophecies of the Old Testament are, according to him, patriotic wishes, expressed *with all the fire and elegance of poetry*, for the future prosperity, and a future deliverer of the Jewish nation. (*Propheten, Bibliothek, Einleit. passim*.)

In like manner, C. F. Ammon, professor of theology at Erlangen, tells us, in respect to the miracle of Christ's walking on the water, that "to walk on the sea, is not to stand on the waves, as on the solid ground, as Jerom *dreams*, but to walk through the waves so far as the shoals reached, and then to swim." (*Pref. to edit. of Ernesti Inst. Interpret. p. 12.*) So in regard to the miracle of the loaves and fishes, (*Matt. xiv. 15.*) he says that Jesus probably distributed some loaves and fishes which he had, to those who were around him, and thus excited, by his example, others among the multitude who had provisions, to distribute them in like manner. (*p. 16.*)

Thiess, in his commentary on the Acts, explains the miraculous effusion of the Spirit on the day of Pentecost, (*Acts ii.*) in the following manner: "it is not uncommon," says he "in those countries, for a violent gust of wind to strike on a particular spot or house. Such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this; and believe the promise of their Master is now to be performed. This enthusiasm spectators assemble to witness; and instead of preaching as before in Hebrew, each one uses his own native tongue to proclaim his feelings."

I have not followed the words through the whole, but have given the substance of Thiess' views, in my two last sentences. Such was the outpouring of the Spirit, and such the gift of tongues.

The same Thiess, (*Comm. on Chap. iii.*) repre-

sents the miraculous cure by Peter, of the man who was lame from his birth, in a very singular way. "This man," says he, "was lame *only according to report*. He never walked any; so the people believed that he could not walk.... Peter and John being more sagacious, however, *threatened* him. "In the name of the Messiah," said they, "stand up." The word *Messiah* had a magical power. He stood up. Now one saw that he could walk. To prevent the compassion of men from being turned into rage, (at his deceit,) he chose the most sagacious party, and connected himself with the apostles."

The case of Annanias falling down dead, is thus represented by the same writer; "Annanias fell down terrified; but probably he was carried out and buried, while still alive."

Heinrichs, however, who produces this comment of Thiess, relates another mode of explaining the occurrence in question; viz. that *Peter stabbed Annanias*; "which," says Heinrichs, "does not at all disagree with the vehement and easily exasperated temper of Peter." (Nov. Test. Koppianum, Vol. iii. Partic. ii. pp. 355—357, &c.)

Numerous systems of Hermeneutica, i. e. the Art of Interpretation, have been written and published in Germany, on this plan. Meyer, in a very labored system of Hermeneutica of the Old Testament, in two large octavos, has a body of rules by which every thing miraculous is to be explained away. He concedes that there is the same objection to admitting any one miracle, as to admitting all. He therefore rejects the whole. So Bauer, in his Hermeneutica; and a multitude of others.

In the course of the discussions which these principles have excited in Germany, the question about Christ's divinity has been entirely forgotten. When the contest first began, this point among others was warmly contested. But the fundamental questions, whether the Scriptures are divinely inspired, and whether the doctrine of *accommodation* can be used in all its latitude, in interpreting them, soon took the place of this. *Accommodation* has been sifted, attacked, defended, explained, moderated, modified, itself *accommodated*; so that at last it is nearly driven from the ground, and the plain and simple rules of grammatical interpretation are triumphant, among the best part of the German critics.

In the mean time, they have not returned to the principles of their Lutheran Symbol. Very far from it. While many of them allow that John, and Peter, and Paul, did believe and teach the doctrine of Christ's divinity and of the atonement, they hold themselves under no obligation to receive them. De Wette, who has recently published a system of Theology, and is Professor of the same at the University of Berlin, maintains that the Pentateuch was composed about the time of the captivity; that the Jewish ritual was of gradual formation, accessions being made to it by superstition; and that the book of Chronicles, (which is filled with scraps and inconsistencies,) was foisted into the canon by some of the priesthood, who wished to exalt their own order. His *Beitrag*, which contained these sentiments, was published before the death of Griesbach, and came out recommended by him: who says, "If you object to the young literary adventurer, (De Wette,) that he has endeavored to bring Judaism into disrepute, my answer is, This is no more than Paul himself has labored to do," (Pref. to *Beitrag*.)

In his book *de morte Christi expiatoria*, (on the atonement of Christ,) he represents Christ as disappointed that the Jews would not hearken to him as a moral teacher simply; which was the first character he assumed. Christ then assumed the character of a prophet, and asserted his divine mission, in order that the Jews might be induced to listen to him. Finding that they would not do this, and that they were determined to destroy him, in order not to lose the whole object of his mission, and to convert necessity into an occasion of giving himself credit, he gave out, that his death itself would be *expiatory*.

Yet De Wette holds a most exalted rank in Germany, I doubt whether Germany can boast of an oriental scholar, or a literary man, who has more admirers than De Wette.

What shall we say now, of De Wette? That he is not a Christian? He would look with astonishment

on any man who should think of such an accusation; and tax him with a great degree of illiberality and superstition.

You are doubtless inclined, before this time, to say, "What is all this to us? We do not avow or defend such opinions." True, I answer; at present you do not. A short time since they did not. But as soon as their numbers increased, so that they began to be fearless of consequences, and their antagonists urged the laws of exegesis upon them, they abandoned the ground of defending the divine authenticity of the Bible, at once. A few years since, the state of theological questions in Germany, in many respects, was similar to what it now is here. At present, the leading German critics, (rejecting *accommodation*, and casting off all ideas of the divine origin of the Scriptures,) are disputing with great zeal the questions, whether a miracle be possible? Whether God and nature are one and the same thing? (Schelling, a *divine*, is at the head of a great party which maintains that they are the same.) And whether the Jews ever expected any Messiah? Some time ago, many of their critics maintained that no Messiah was predicted in the Old Testament; but now, they question even whether the Jews had any expectation of one. It would seem, now, that they have come nearly to the end of questions on *theology*. At least I cannot well devise, *what is to come next*.

It does seem to me that it needs only a *thorough acquaintance* with German reasoners and critics, (a thing which is *fast coming*, in) to induce young men to go with them, who set out with the maxim, that "to believe with Mr. Belsham is no crime."

Again he says:—

"For a mind capable of reasoning and thinking as yours, must necessarily, as it seems to me, come to the same conclusions with Eichhorn, and Paulus, and Henke, and Eckermann, and Herder, and other distinguished men of the new German school; or embrace with us the sentiments which are commonly denominated Orthodox."

The above extracts show conclusively the Professor's abhorrence for such a principle of exegesis in 1819. We will, therefore, now contrast the sentiments which then he considered of such a dangerous tendency, with the following extracts from his "Hints on Prophecy. Prof. S. in 1842."

Speaking of the events recorded in the New Testament, as a fulfillment of the scriptures, he says they are simply these:

"That something transacted, done, performed in former days, or any event that happened, if they found an antitype or corresponding resemblance under the new dispensation, might be said to have a fulfillment."

He quotes Hosea xi. 1. and says,—

"When Israel was a child I loved him, and called my Son out of Egypt." As written by the prophet this is no part of a *prediction*, and is not designed to be one, but is a simple declaration of a historical truth. Yet the Evangelist says, that when Jesus went down to Egypt, and was to be recalled from that country, that all this was a *fulfilment* of what the prophet Hosea had said, in the passage just quoted."

So again he says, Psalms lix. 5.—

"They gave me gall for my meat, and in my thirst they gave me vinegar to drink," which is applied to Jesus in John xix. 28, 29, and probably in Matt. xxvii. 34, 48, and Mark xv. 23. John intimates, that when the vinegar was given to Jesus on the cross, there was "a *fulfilment* of the Scriptures." And undoubtedly there was, in the sense already explained. There was an event like to that in ancient times."

Speaking of the "time, times and half" of Dan. vii. 25, he says—

"The very manner of the expression indicates, of course, that it was not the design of the speaker or writer to be *exact* to a day or an hour. A little more or a little less than 3 1/2 years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation

here, where plainly the aim is not statistical exactness, but a *mere general characterizing* of the period in question. We shall see reason to believe, in the sequel, that some 30 days more than exactly 3 1/2 prophetic years were occupied by the disastrous occurrences under the reign of Antiochus; for in another passage, where the *exact* period is probably intended to be marked, the number of days is specifically given."

Of Matt. xxiv. 15. "When ye shall see the abomination of desolation which was spoken of by Daniel the prophet stand in the holy place, (let him who readeth understand,) then let those who are in Judea flee to the mountains, he says,

"It is enough for the present to say, that the application of the phraseology in question (so far as it belongs to the book of Daniel) to the wasting of Jerusalem by the Romans, no more proves that such was the *original* object of Daniel's words, than the application by Matthew (in chap. ii. 15) of Hos. xi. 1 to the exile of the child Jesus in Egypt, proves that Hosea xi. 1 was originally a *prediction* respecting the exile of Jesus. In fact it is not a *prediction* at all, in any sense, but simply a historical declaration."

"So is it, surely, with the case of Rachel weeping for her children, as described in Jer. xxxi. 15, and applied by the prophet to the exile of the Jews; while Matthew (ii. 17, 18) applies it to the massacre by Herod of the infants who were in the town of Bethlehem. Perhaps even more than half of the *fulfillments* spoken of in the New Testament, are of the like character."

He speaks of the Apocalypse as though it was written by John in accordance with some object of his own. He says,—

"Of course his object is to guard, to guide, to fortify, and to console Christians in such circumstances; and never did a writer cleave more fully to his purpose, or execute it more effectually."

"It follows now, from the plain and evident intention and object of the writer, that the book before us must consist of matter appropriate to its design. If we deny or overlook this, we must of course involve the writer in the charge of having failed to execute his purpose, or of having executed it in a feeble or unsatisfactory manner."

"Of the distant future he gives, even in the sequel, nothing more than a few rapid glances. In describing the *new heavens* and the *new earth* he is indeed more copious; but this is a delightful theme, and is not properly *prediction*, but description which is intended for the very purpose of creating emotion in the breast of his readers."

In wrapping Nero in the skin of the huge beast, of Rev. xiii. 1, and making him the *hero* of the Apocalypse, he adds,—

"But there are other things in the Apocalypse which serve also to characterize Nero, so as hardly to leave room for mistake. Thus in chap. xiii. 3: "[I saw] one of his heads [viz. of the beast] as it were smitten unto death; and his deadly wound was healed." Again in the explanatory part of the second catastrophe, Rev. xvii. 8, the angel says to John: "The beast which thou sawest, was, and is not, and will come up from the abyss, and go to destruction; and those who dwell on the earth shall wonder, (whose names are written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and will make his appearance." Once more in Rev. xvii. 11: "And the beast which was, and is not, even he is an eighth, and is of the seven, and goeth to destruction."

To recount the efforts which have been made to interpret these passages, would of itself require somewhat of a volume. I have never seen, and cannot find, but one probable solution; and that is drawn from the history of the times, and particularly the history of what was said, and generally believed respecting Nero, during his life-time, and even long after his death. I can give here only a mere sketch; but this may aid the further inquiries of the reader.

It was PREDICTED by SOOTHSAYERS of

Nero, early in his reign, that he would be deprived of his office, flee his country, go to the East, and there recover dominion, specially in Palestine. Many foretold, that he would eventually recover the whole of his former dominion. The passage where this is fully related, may be found in Suetonius' Nero, c. 40.

This REPORT was modified in the course of its diffusion, and assumed a great variety of shapes. The most usual one, by far, seems to have been, that Nero would be assassinated, receive a wound apparently deadly, recover from it, and subsequently go to the East and return from it with great power, ravage Palestine, lay waste the church, and finally re-enter Rome with fire and sword, and avenge himself of all his former enemies.

In consequence of this, the great mass of the community, at that period, do not appear to have believed in the reality of Nero's death at the time when he was assassinated. Suetonius has related (Nero, c. 57,) that many even at Rome, for a long time, decked his tomb with flowers, expecting and hoping that he would revive. Moreover, in consequence of such an expectation, persons feigning themselves to be Nero, appeared in several of the distant provinces, and made great disturbances.

"Thus much for the BELIEF of the heathen in general. Nor was this belief confined to them. Christians widely participated in it. Passages in abundance are to be found in parts of the SIBYL-INE ORACLES, some of which were written about A. D. 80, and others early in the second century, which show most plainly how vivid the persuasion was, that Nero would again make his appearance, notwithstanding his apparently deadly wound."

"The question is not now, at least with me it is not, whether the writer of the Apocalypse did himself participate in this VULGAR BELIEF respecting Nero's re-appearance. I have no apprehension that he cherished such views as these; certainly not, if he were (as I believe) an inspired man. My apprehension is, that in describing the beast, i. e. Nero, instead of calling him by name, (which would have been, in connection with what he said, a treasonable offence,) he has adverted to him as the person respecting whom the reports in question were current, and purposely adverted to him in such a way, in order that his readers might easily know who was meant."

"Is there any more difficulty in such a supposition, than there is when the Savior says to the Pharisees: 'If I cast out demons by Beelzebub, by whom do your sons cast them out?' Matt. xii. 27. Is there any more, than when Jesus speaks of 'unclean spirits as walking through desert places, seeking rest and finding none?' Matt. xii. 43. In both cases the POPULAR OPINION is cited, without any remark whether it is true or untrue. The speaker had another and different purpose in view. So here; John's object was secretly to intimate to his readers, who was meant by the beast; and in order to accomplish this object, he has repeated those things which POPULAR RUMOR had spread abroad respecting him, or at least alluded to them."

"If the reader is satisfied, with me, that John might describe Nero in this way, it will be easy to show him how well the description comports with the substance of the COMMON RUMOR."

"COMMON REPORT made Nero, after reigning a while, to disappear for some time, then to make his appearance again, as if he had come up from the region of the dead, and finally to perish. So Rev. xvii. 8, 'The beast which thou sawest, was, and is not, and will come up from the abyss [the world of the dead, or the grave], and go to destruction.' To the same purpose exactly is the last clause of the verse just quoted: 'Beholding the beast, that he was, and is not, and will make his appearance.' In v. 11 of the same chapter, a kind of paradoxical description is given of this same beast: 'The beast which was, and is not, even he is an eighth, and is of the seven, and goeth to destruction.' This passage resisted all the efforts of commentators, before they began to follow in the path where the history of Nero's times led them. Now it becomes comparatively easy. Nero, who at first was emperor, then was desposed and assas-

sinated, and afterwards was, according to GENERAL BELIEF, to appear again, would on his re-appearance, make an eighth; while, at the same time, Nero had already been reckoned as one of the seven, and in fact belonged to them."

"To say that he, 'who had been one of the seven,' will be an eighth, is of course the same as to say, that he will reappear, and stand again in his former place. This, according to all but UNIVERSAL REPORT and belief, Nero was expected to do.

So paradoxical are all other interpretations of this passage, or so arbitrary, so conjectural, so diverse, and therefore unsatisfactory, that one is constrained to wonder how critics could have ever acquiesced in them. But in the interpretation of any book, where the reigns are given without check to fancy and imagination, difficulties of this kind are leaped over instead of being removed."

Again, in speaking of time, and showing that the 42 months of Rev. xiii. 5, were almost fulfilled, he says,—

"Here then is the often repeated and peculiar period of 3 1-2 years, being only a few days of excess beyond that measure of time. By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated and already become so famous, a statistical exactness would or could be aimed at? Enough that only a few days at most can be considered as supernumerary." Again,—

"A statistical exactness cannot be reasonably supposed to be aimed at, in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric."

The above extracts are sufficient to show the revolution made in Professor Stuart's opinions within twenty years. It will be seen that what he then deemed so heretical, is viewed now with very little abhorrence. He has embraced himself some of the very errors respecting which then he so loudly sounded the note of warning. The very silence that exists respecting the Professor's change of views, proves conclusively the extent to which the same errors have obtained in the whole church. It is true, the N. Y. Evangelist pronounces him on the road to Universalism; but while the Universalists boldly claim him as their's in prospect, and the Catholics are smiling to see him so complaisantly conceding to them the very position which they have ever been so anxious to maintain, and from which they have always been so triumphantly driven, the whole church looks on with the greatest indifference. Very few seem to care what principles of exegesis is adopted by any, if they will only disbelieve that the Lord is at the door. With such a state of things in the church, and in the most popular school in the Union, it is high time to sound a note of warning.

CHRONOLOGY.—Many seem not to understand how the 2300 years can be said not to expire before the end of 1843, Jewish time.

To make out 2300 full years, it is necessary that there should be 457 full years, B. C. and 1843 full years after Christ. It is evident that from a given point in the year 1 B. C., to the same point A. D. 1, would be but one entire year. Upon the same principle, from a given point in the year 457 B. C. to the same point A. D. 1843, would be but 2299 entire years; it is minus one year of 2300 full years. The year 1843 is not 1843 years from the birth of Christ, (vulgar era) but only the 1843d year, which at its commencement was but 1842 years from that era. This is upon the principle that a child is only one year old when it enters upon its second year,

a man is not one and twenty till he enters his 22d year. If, therefore, the 2300 years began at a given point in the year 457 B. C. they will not end till the same point is reached A. D. 1844.

The chronology of the Bible, be it remembered, is in accordance, not with our time of commencing the year but with the Jewish time. The Jewish year begun with the new moon nearest the barley harvest, and the Jews were required to bring a sheaf of the first fruits of their harvest unto the priest as a wave offering; and on the 14th day of the first month, at even, was the Lord's passover. See Levit. 23. The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years, as there were barley harvests, and no more. The year beginning with the new moon nearest the barley harvest, made that feast a moveable feast, and the year sometimes began earlier and sometimes later, varying half a moon, as the barley ripened early or later, and the new moon came near to the time of the harvest.

Now there is a dispute between the Rabinical, and the Caraitic Jews, as to the correct time of commencing the year. The former are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraitic Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabinical year. The Jewish year of A. D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April, when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next.

It may then be asked why we are now to look for the coming of the Lord, if we are but just entered the last of the 2300 years?

It is upon this principle. If the 70 weeks were fulfilled at the ascension of our Lord A. D. 33, and began B. C. 457, then they must have been fulfilled in the commencement of the 490th year, and which would not end till the commencement of A. D. 34.

Where events have been predicted in a given number of days, they have been fulfilled not at the end of the last day, but at any time within the last day. Thus the three days that our Savior was to be in the tomb, were not fulfilled in three full days, but within the last day, even at the earliest morning hour. As the time would be fulfilled any time within the last day, then if a year is a prophetic day, we may look for the consummation of all things at any time within after the commencement of the 2300th prophetic day or year. And as we are now as late in the last of the 2300 years as the ascension of our Savior was in the 490th year, there having been 1810 full years since that event, it follows that we should live in continual expectation of his appearing.

Reply

TO THE INQUIRIES OF A BROTHER IN S. WELLFLEET.

DEAR BROTHER,—With regard to your first inquiry, you have been misinformed. All the advent lecturers and believers who have been the tried and efficient friends of the cause, and borne the burden and heat of the day, are living in each others hearts, and laboring together in perfect harmony. They all occupy the same ground, and are endeavoring, God helping them, to advance the same glorious truths for which they have so long successfully contended, and by the same means that God has so signally blessed from the commencement of their labors.

It is true that a single individual who embraced the advent doctrine last fall, has thought it his duty to pursue a course which is not deemed discreet or expedient by the early and tried friends of the cause, to whom it has been a matter of grief. But nevertheless we have no difficulty with him or any who may sympathize with him. He has a right so to do, and we care to say nothing respecting it; may God bless him. We are engaged in too great and too holy a work, to have any time, and much less any disposition to engage in any such petty trifling. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. The Adventists who are looking for their Lord, will allow no secondary considerations to turn aside their attention from the more important question. Those who labor in this cause, like Nehemiah, when rebuilding the walls of Jerusalem, (see Neh. vi.) feel that this cause demands all their energies and all their influence. They are doing a great work, so that they can not come down, that the work should cease whilst they leave it.

With regard to your second question, Daniel Whitby, who died in 1727, is the oldest writer who is ever quoted in support of the doctrine of a temporal millennium. Since then, Dr. Hopkins and President Edwards, have made it popular in the church. The Second Advent Tract, No. 7, gives the whole history of that doctrine.

THE SEVENTY WEEKS. In 1656, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the 70 weeks. The Rabbins were so hard pushed by this argument that proved Jesus to be the Messiah, the time of his sufferings being at the end of the seventy weeks, that they broke up the discussion. The Rabbins then held a meeting and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this: "May his bones and his memory rot who shall attempt to number the seventy weeks."

THE UNLEARNED.—St. Peter says that in Paul's epistles, "are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other scriptures unto their own destruction." The unlearned in this connection are evidently those who are unlearned in the scriptures. And those who are thus unlearned, are truly unstable. Very few professors of religion are learned in the scriptures. They trust in the teachings of their ministers, and take their version of the meaning of the word of God without knowing themselves. If their teachers say any portion of scripture means

this, they embrace it at once. But if they say it means that, they veer about at once and give it just such an interpretation as their instructors direct.

Those who are learned in the scriptures are not dependant upon any such teachings. They are able to read the word of God for themselves, and what God says, believe, being fully persuaded that what he has promised he is fully able to perform.

If we may judge from their writings, the religious teachers who oppose us are also unlearned in the scriptures. For instance, they often quote from the 2d Psalm in proof that the world is to be converted. "Ask of me and I will give thee the heavens for thy inheritance, and the uttermost parts of the earth for a possession;" and appear to be entirely ignorant that the same Psalm says when they are thus given to Christ, they are "broken with a rod of iron and dashed in pieces like a potters vessel." Again they quote, "Of that day and hour knoweth no man," &c, and are so ignorant that many quote it "no man ever will know," when in the same connection, we are expressly commanded to know when the kingdom of God is nigh even at the door, and the signs which were to precede it, are given by which we are to know.

Those two texts will serve as specimens of the manner that ministers of the gospel quote from the scriptures. By disregarding the connection they expressly contradict the word of God. Now if they are so unlearned in the scriptures that they do not know what is the connection, then they may be the ones the Apostle has in view when he says they "wrest the scriptures to their own destruction." But if they do know what is the connection and still withhold it, and contradict it, how can it be reconciled with honesty?

When error is exposed, and iniquity discountenanced, those only will feel aggrieved who sympathize with such error. Every element will determine its own affinity.

When the exposition of iniquity excites the unholly passions of any, we may rest assured that those thus aggrieved were fast travelling the same downward path, the end of which is thus exposed. Virtue will always espouse the side of virtue; and vice, the side of vice.

THE TWO WITNESSES.—"And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

According to the report of the Mass. Bible Society 20,000,000 Bibles have been distributed by the British and Foreign Bible Society since its commencement in 1804. And the American Bible Society, since its existence in 1816, have distributed 3,000,000. It has also been translated into 150 different languages.

A GREAT MISTAKE.—Those who are neither looking for or loving the appearing of the Savior, seem to have supposed 1843 is the time when we should cease to look for the Lord. In this they greatly mistake. This is the year when we begin to look for the Lord. We believe that he will come this year, and shall look for him till he comes. A sailor about entering a foreign port, concludes he shall en-

ter by a certain day. If he does not enter the day expected, he does not conclude there is no port ahead. That was only the day when he would begin to look, and would continue to look, until the port was entered. So with those who are looking for the Lord; the time has arrived when he might be expected, when we have begun to hourly and continually expect him, and we shall look for his appearing from this hour, till the parting skies shall reveal him.

ROCHESTER.—Brother Himes left us on Thursday morning for Rochester, where he is to hold in connection with brother Fitch and Barry, a tent meeting, establish temporarily a new paper, depot, &c. It is hoped that he will be aided in this expensive, and important work. As yet he has received nothing to aid in the enterprise. But we doubt not the friends will aid, and sustain the cause in that important field.

THE GLAD TIDINGS, OF THE KINGDOM AT HAND.

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. Thirteen weekly numbers will be published (if time continue) for fifty cents.

It will be sent by mail to any part of the country desired.

Seven copies to one address for \$3, thirteen copies for \$5. J. V. HIMES, Editor and Publisher, Boston, June 3, 1843.

Advent Depot at Rochester, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (post paid) to J. V. HIMES, Rochester, N. Y.

CAMPMEETING AT FRANCONIA, N. H.

There will be a campmeeting at the above place, commencing July 5th. Lecturers are requested to be present, and the public generally. A. WELLS.

SECOND ADVENT CAMPMEETING.

There will be an Advent Campmeeting held in Sennett, New York, about six miles east of Auburn, and about half a mile north of the rail-road, one mile east of Sennett village, on the farm of Judge Sennett, in the grove called the "Pine Woods," to commence on Saturday, July 1st, and continue till July 11th. All those who love the appearing of our Lord are requested to come and bring their tents with them, (those who have them.) Those that cannot bring tents can be provided for on the ground at the rate of \$1.50 per week, or one shilling per meal.

GEO. W. PEAVY.

AN ADVENT CAMPMEETING,

In Ashley, Mass. will commence, (should time continue,) on Wednesday, the 28th inst. in the grove in the rear of the Unitarian meeting house, to continue over the Sabbath. It is expected that Brn. Preble, Storrs, and Heath, will be present on the occasion. All necessary provisions will be had on the ground.

For the committee,

W. D. WALKER,
J. W. SPALDING.

SECOND ADVENT TENT MEETING.

The friends of the cause in the south west part of Wrentham are about to erect a tent on "Jerald's Hill," as a place for Second Advent meetings. They propose, if the Lord will, to commence a series of meetings on Sunday, June 25. Per order, No. Wrentham, June 7. J. S. WHITE.

SECOND ADVENT CAMPMEETING

Will be held, if time continues, near the line between Cato and Lysander, Cayuga co. New York about one mile west of the Christian Chapel, at Plainville, to commence Saturday, June 24, and continue till July 3. Some of our efficient lecturers of the East are earnestly solicited to attend, and ministers and brethren in general. G. W. PEAVEY, Prentiss, N. Y., May 30, 1843.

TO AGENTS AND SUBSCRIBERS:—We would call the attention of our Agents generally, to the importance of making immediate remittances of what is now due. We are in need of all that is due for the paper, and also for books.

OUR OPPONENTS. One great reason why our opponents have so little success in opposing the doc-

trine of the advent, is, that there is no agreement among themselves. Every writer among them who has attacked our system, has not only had the doctrine of the advent to contend with, but has had to tear in pieces the arguments of those who had preceded him on the same side. They have no confidence in the arguments of each other, and, therefore, those who have espoused that side of the question, have produced but little effect on the public mind.

Each has considered the labors of others as of no avail. He considers the doctrine not refuted or he would not feel it necessary for himself to undertake the task.

Brother Storrs will commence a course of lectures on the Advent at Haverhill, on Monday evening, June 26th.

Exposition of Matthew, 24th Chapter.

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed before the end of the world, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "the temple" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his future coming; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "the destruction of Jerusalem," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its utter demolition. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the end of the world, when he would come again. In this view, it appears to me, the question (for I consider the question one) was asked, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

"These things"—what things? Christ's coming and the end of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse, he gives them a kind of general description, or synopsis, of events to take place at no very distant period after his leaving them.

Verse 4: "Jesus said unto them, Take heed that no man deceive you." He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might profess to come in Christ's name, to lead them out of their troubles.

Verse 5: "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 and 7: Here our Lord tells his followers of wars, &c., and cautions them against being "troubled." These wars did come—Jerusalem was destroyed in one of the first, if not the very first of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "the end came" to paganism, or the "daily," as Daniel calls it.

Verse 9: "Then shall they deliver you up to be afflicted, and shall kill you," &c. "Then"—when? While these commotions are going on in the Roman empire.

Verse 10: "Then shall many be offended, [stumbled, apostatize,] and shall betray one another, and shall hate one another."

It does not come within my design to show particularly how this prophecy was fully accomplished under heathen or pagan Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11: "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12: "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman

empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that iniquity abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3; thus preparing the way for the appearing of the "man of sin."

Verse 13: "But he that shall endure unto the end [death—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but faithfulness "unto death" should be rewarded with "a crown of life."

Verse 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—The end of what? Some say, the end of the Jewish economy, or of their nationality; others say, the end of the world. I cannot adopt the first position; because, it appears to me, our Saviour was speaking of an end that was to come after a bloody persecution of his followers, and a falling away in consequence of the abounding of iniquity, [verse 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See verse 6.

I cannot adopt the interpretation, that the end spoken of in the 14th verse is the end of the world. Not that that interpretation is an objection to the end of the world being now at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th verse, "I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Compare this with Acts ii. 1—5: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, OUT OF EVERY NATION UNDER HEAVEN." Thus it was true that the sound went into all the earth, and their words unto the ends of the world, in the days of the apostles. And again, in Colossians i. 5, 6: "The truth of the gospel, which is come unto you, as it is in all the world." And again, at the 23d verse: "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven; whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "end" of something is spoken of in that verse, which, it would seem, was brought about by the agency of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or testimony, some kind of a change or revolution was to be effected that should bring an "end" to something. The inquiry returns—what is that something? In my opinion, it was that persecuting power of which the Saviour had spoken in the previous verses; in other words, it was Pagan Rome, paganism, or the same power called by Daniel "THE DAILY."

Let us see if we can determine what we are to understand by the "daily sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference

to those chapters, that the word "sacrifice," connected with "daily," is in italics, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply "the daily, and the transgression of desolation;" and in the 11th chap. 31st verse, it is, "They shall take away the daily, and they shall place the abomination that maketh desolate." This language shows that "the daily" is a daily or continual abomination, or desolating power, that should desolate the people and church of God till it was taken away, and that then should come up another abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the time is given us from the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as still future.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event! Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to stand in his lot, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "daily" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or continual abomination of paganism, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the champions of the Catholic faith." Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "hindered" the revelation of the "man of sin," or "abomination that maketh desolate," i. e., Papacy. What event transpired 1290 days from the taking away of paganism, or the "daily," in 508? 1290 years from that time, viz., in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "war with the saints" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the "dominion" of Papacy taken away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will stand in their lot, i. e., will be raised from the dead.

"The daily," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An end comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must first be published among all nations." This was done in the apostles' days, as we have already seen; but the influence of it did not at once work the revolution by which paganism fell: but it began to work its fall, and at length produced that change, by

which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "taken away," till about A. D. 508, when "Vitalian, with an army of Huns and Bulgarians, mostly idolaters, declared themselves the champions of the Catholic faith." That mighty revolution caused the taking away of the pagan rites at Rome, as we have seen, and thus "the end came" to the pagan persecuting power. But, observe, this was not till after "a falling away," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "The end came" to one abomination, or persecuting power "spoken of by Daniel," viz., "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its standing "in the holy place," viz., the church; or, as Paul saith, "sitting in the temple of God." See 2 Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or pagan; now it is *professedly Christian*. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The Fulfilling of Scripture," says, on 2 Thess. 2d chapter, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the heathen empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the terror they had of that adversary, who, according to the word, they knew was to fill his room."

The end, then, spoken of by our Saviour, was the end of the "daily," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30: "He shall return, and have intelligence with them that forsake the holy covenant." Compare this with Matt. xxiv. 12: "Because iniquity shall abound, the love of many shall wax cold;" also 2 Thess. ii.: "There shall come a falling away first." Now, see again Dan. xi. 31: "They shall take away the daily." Matt. xxiv. 14: "Then shall the end come." 2 Thess. ii. 7: "He who now letteth [hindereth] will let, until he be taken out of the way." See again Dan. xi. 31: "They shall place the abomination that maketh desolate." Matt. xxiv. 15: "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." 2 Thess. ii. 3, 4, 8—after the falling away, "that man of sin" shall "be revealed, so that he, as God, sitteth in the temple of God." Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the identity of the times and of the characters represented by these three witnesses, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each explains and confirms the other.

The way is now prepared for an examination of Verses 15 to 28. Our Lord here calls attention particularly to a desolation which was to extend down to, and be connected with, the signs of his immediate appearance, and notices this desolating power particularly, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent: because I have never been able to make such an interpretation harmonize with what appears to me to be truth.

1st. Our Saviour calls attention expressly to the "abomination of desolation, spoken of by Daniel the prophet;" and adds, "Whoso readeth, let him understand." Understand what? Why, that the abomination I speak of is not the "daily," but the "abomination of desolation." What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan

abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future; nor was it the "daily abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abominations, plural; whereas our Lord speaks of a particular abomination, singular, and cautions against a misunderstanding. It has often enough been shown that the "daily," spoken of by Daniel, is not the Jewish sacrifices, but that it is the pagan, or continual abomination, and relates to a desolating power that should desolate the people and church of God till it should be "taken away;" and there should come up, in its place, another power called the "transgression of desolation" [chap. viii. 13,] and "the abomination that maketh desolate," [chapters xi. 31, and xii. 11.] Though they were both desolating powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomination of desolation spoken of by Daniel," but under the reign of the "daily" or pagan abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "sign" to Christians; but it was to be so only when they should "see" it "stand in the holy place." Where was the holy place at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE holy place." The holy place was not only in the city, but in the temple at Jerusalem. But that was not the holy place at the time that wicked city was destroyed; for God had departed from that wicked people,—Christ had ascended into the true holy of holies, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not see the Roman or pagan abomination "stand in" it at the time they fled out of the city—the Romans had not yet entered the city; besides, the Roman or "daily" abomination never did "stand in the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a sign which in fact never took place, either before or after the Christians left Jerusalem?

3d. The connexion shows that the fleeing was of a more general character than of those in the city. "Neither let him that is in the field return back to take his clothes," v. 10. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was a greater tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up;" when "all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up."

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians, would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

6th. Lastly. Our Saviour says, v. 29: "Immediately after the tribulation of those days shall the sun

be darkened," &c.; and he adds, v. 30, "Then shall appear the sign of the Son of man in heaven—and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

Now, as this was not literally true, immediately after the destruction of Jerusalem, we must resort to a figurative interpretation, (which would leave us in the wide fields of conjecture,) or understand our Lord as speaking of a different matter from Jerusalem's downfall.

I now ask if it is likely that our Saviour would speak so much at length, and particularly, of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the Papal abomination. By its standing in the holy place, I understand its rising up in the church; and is none other than Paul's "man of sin" who "sitteth in the temple of God." Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, v. 12, "The love of many shall wax cold." Paul says, 2 Thess. ii. 3, "There" will "come a falling away first." Saith our Lord, v. 15, "The abomination of desolation" shall be seen standing "in the holy place." Paul says, the "man of sin" shall "be revealed," "sitting in the temple of God." Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power "stand in the holy place"—the church—"then let" all Christians, wherever that anti-Christian power should sway, "flee," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes;"—then "wo to them that" have little children, &c., in those times of persecution and flight from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day;" i. e., that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church,] such as was not since the beginning of the world to this time, [how true,] no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness," [see Rev. xii. 6,] the kings began to make war on that desolating power [see Rev. xvii. 16] 200 years before the whole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.

Verse 23: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."—"Then. When?" Under this papal abomination. The Pope has claimed to be Christ's vicegerent; i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See 2 Thess. ii. 4.

Verse 24: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch, that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, Rev. xiii. 13: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do." See also Rev. xvii. 8: "They that dwell on the earth shall wonder [whose names were not written in the book of life,] not 'the elect,'] "when they behold the beast," &c. Papacy has shown, or pretended to show, "great signs and wonders," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been deceived, any more than they would remain in any other church that lords it over God's heritage.

Verse 26: "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of seclusion from the world—"go not forth: Behold, he is in the

secret chambers"—convents—nunneries—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to doubt on the subject, for his coming will be as the lightning—sudden, and visible to all.

Verse 28: "For whosoever the carcass is, there will the eagles be gathered together."—This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27—30: Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her appetite; so when Christ comes, as the lightning, men will be divided according as their affections are on things above or things on earth. If their hearts are on Christ they will fly up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th—24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark; the latter having called attention to the "abomination of desolation," which is no other than the papal abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to old Jerusalem or it may not; if it does, it is only by glancing over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of two witnesses settles the point that it was THAT abomination, and not the "daily" abomination: nor yet are BOTH abominations included; for our Lord uses the singular, abomination, and designates which one he is speaking of, and enforces it with an emphatic "Whoso readeth let him understand." By Jerusalem, then, in Luke, I understand the same that Paul, in 2 Thess. ii. 4, calls "the temple of God," i. e., the church of God. By its being "compassed about with armies," [not army,] I understand the civil power, in the hands of Papacy, wielding the sword, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies: and when you see him thus stand in the church, know that the desolation thereof is nigh—then flee—yea, depart out of it, for she has then become Babylon; then come out of her, my people, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the fleeing people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they fell "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall by the sword, by flame, and by captivity, and by spoil many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2, "The holy city shall they [the Gentiles] tread under foot forty and two months." Here we have the time of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "times of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains;" according to Luke. The church was to "fly into the wilderness," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to flee, if old Jerusalem was the subject of discourse!—surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but

comparatively few Christians. But, says the objector, "All the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion? Why, "Josephus." And how did Josephus know that "all the Christians fled" at that time? Strange, that Josephus had so much knowledge as to know every individual Christian in Jerusalem, and know they all fled!!—he must have been almost omniscient. I strongly suspect it was the "LITTLE HORN THAT HAD EYES," spoken of by Daniel the prophet, that saw all the Christians "fleeing out of Jerusalem;" and that it saw that just as it has seen "Antiochus Epiphanes" as the LITTLE HORN; i. e., Papacy must find something to which to apply the "abomination of desolation" of which our Saviour spake, Matt. xxiv., and it conjured up old Jerusalem, and Christians fleeing out of it, to turn eyes off from itself; and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.*

Verse 26: "Immediately after the tribulation of those days," &c. Mark says, "In those days, after that tribulation," &c., "shall the sun be darkened," &c. I understand this to be a literal event, or sign of Christ's coming. How exactly does the history agree with the prophecy! "In those days," i. e., the 1260 allotted to the "abomination of desolation," and yet after the tribulation of the church, from that power, had passed, the sun was literally darkened. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

"The moon shall not give her light." The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. "Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet." An eye-witness says, that when the moon first became visible, it had precisely the appearance of "blood." The prophet Joel, ii. 30, 31, says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, "This darkness can be accounted for upon natural principles," I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could not be accounted for upon natural principles. It has taken place as he said: nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

"Fire and pillars of smoke," says the prophet Joel. Has this sign been seen? It has. Luke calls it "fearful sights and great signs from heaven." The Aurora Borealis, or Northern Lights, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of ancient history in support of that idea? It is true, that some modern writers have asserted that there is; but have they been able to put their finger on such anciently written history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our modern historians, that in March, 1716, these lights were first seen with great brilliancy and astonishment in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "fire and pillars of smoke."

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday eve-

* Since writing the above a friend has informed me that Pres. Wilbur Fisk stated, that, in his visit to Rome, which was a short time before his death, he found, at the Vatican, the oldest copy of Josephus that is known; he also said that in that copy there is no mention made of the Christians fleeing out of Jerusalem at its destruction.

ning of Sept. 3d, especially of the Aurora, in the western part of New York, and is described by various papers of this city, as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

FROM LATE LONDON PAPERS.

"London, Sept. 5th.—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES of SMOKE, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Waring street, Watterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "strong delusions" to follow all his signs, that men who do not love the truth may believe a lie. They ask for lies, and God suffers them to have them, "that they all might be damned who believed

not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did likewise. "It can be accounted for upon natural principles," cries Pharaoh, and all the anti-types, that, Pharaoh-like, condemn all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such men signs that they cannot scoff at, till the last sign, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost forever.

"The stars shall fall from heaven." This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13, "The stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of this kind was ever seen before 1789. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"Blood" is one of the signs given us by Joel, to precede the "terrible day of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the moon, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the snow having exactly that appearance.

"Pestilences" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating cholera, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"Earthquakes in divers places" was to be another sign. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a whole city, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is the "coming" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "sign," v. 30. But what is that sign? I pretend not to know with certainty, but perhaps we may get a clue to it from Numbers xxiv. 17: "There shall come a Star out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and destroy all the children of Sheth," or the wicked.

A "Star" was the SIGN to the wise men of the East at our Saviour's birth: may not the "Sceptre," or sign of Royalty, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "return," when his "enemies, who would not that" he "should reign over them," shall be SLAIN "before" him.

Verse 31: "He shall send his angels with a great sound of a trumpet, [see 1 Cor. xv. 52,] and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their ONCE SUFFERING but NOW GLORIFIED Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—kiss the Son, lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

Verses 32, 33: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just so certain we may know that the coming of Christ is now at the door.

Verse 34. This verse is supposed to form an objection to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term generation is applied not only to an age, but a class or race. First, to the righteous; see Ps. xiv. 5: "God is in the generation of the righteous." See also Pa. xxii. 30; xxiv. 6, and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the wicked as a class. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be gathered unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; then, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last indignation is poured out upon the wicked. See Isaiah xxvi. 19—21.

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated fulfilled occurs forty-eight times in the New Testament, and in only one other connexion is it translated fulfilled, but is

a word which signifies "progression"—"accomplishing"—"not completed;" and here signifies that before that age or generation should pass away, the chain of events spoken of should commence their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are now all fulfilled. What are we to look for next? The Lord Jesus Christ "in the clouds of heaven."

Verse 36. This verse is supposed to form another objection: and we not unfrequently hear persons say, "Christ has said no man shall EVER know anything about his coming." And we are told that those of us who pretend to know anything about the time, "give Christ the lie."

We will see presently who it is "gives the lie" to inspiration, we or our opponents. Our Lord says, "Of that day and hour knoweth [in the present time; not 'never shall know'] no man," &c. Of what day and hour? Clearly the day and hour when the Son of Man will be revealed. Well, I know of no man that pretends to know the day or hour of Christ's appearing; I am sure I do not. "But, do you not believe the world will come to an end in 1843?" Certainly I do: but I believe also that our Lord will appear before the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the final conflagration of the world. Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be true to his principles; do not let him flinch when he is tried. He says, "Our Lord's words authorize him in saying that no man shall ever know anything about Christ's appearing till he actually comes as the lighting." Very well; now let him carry out his principles, and he proves that Christ himself will never know anything about it till he finds himself here! For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man knoweth;" for if it is true that no man ever shall know, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven;" and I ask again, if he is never to know anything about the time of his appearing, till he finds himself here? The fact is, the time was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "shut up the words, and seal the book, to the time of the end;" and at the 9th verse Daniel is told, "The words are closed up and sealed till the time of the end;" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand"—when? In "the time of the end." That time has come. And besides, our Saviour says, "When ye see all these things, [viz., the signs he had given them,] KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "know it is at the door," or our opponents, who declare we can know nothing about it? Let the candid judge.

Verses 37—39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "knew not"? Not Noe; for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. But why did not the wicked world know it? Not because they had not been warned, but because they did not believe. Noe had warned them, and done it practically too, by building the ark; but they doubtless counted him a fanatic, a fool, a madman—called his notions all "moonshine," and a "humbug;" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "ignoramus," or he would not talk such "nonsense;" and then they would laugh at him when the time had passed by. Thus men were deluded—the flood came and took them all away—and they knew it not till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "Lord, Lord, open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—a laugh and scoff as you may—it will overtake unbelievers as a thief.

Verses 40 and 41: "Then two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one shall be taken and the other left."

Luke xvii. 34—36, it is said, "I tell you in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left."

Thus it appears it will be night in some parts of the earth, and day in others. There, a pious wife, who has endured the scoffs of a wicked husband, will be taken, and he will be left; or a pious husband will be taken and a persecuting wife will be left—there, a pious brother is taken and a wicked sister left—or a pious sister is taken and a scoffing brother left—there,

a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child left—or pious children are taken and ungodly parents left—there, the little babes,—for they will go up in that day,—are taken from their wicked parents' arms, and those parents are left!—LEFT!! LEFT!! Left to what? Not to the next cars, for the last train, that will ever run for glory, has gone—GONE—GONE for ever!!! Left to what?—Left to the burning day: "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Mal. iv. 1, and Jer. xxv. 33. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; as THORNS CUT UP SHALL THEY BE BURNED IN THE FIRE."

Verses 42 to 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ's coming at death. They speak only of two comings of the Lord Jesus; once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear THE SECOND TIME without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and be ready.

Verses 44 to 47. In these verses the happiness of the faithful servant is set forth. He is a "wise servant"—understands his Lord's words. [See Daniel xii. 10: "The wise shall understand." When? In "THE TIME OF THE END," verse 9.] He not only understands, but imparts knowledge; "gives meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

Verses 48 and 49. Here the evil servant is described. First: He "says in his heart [dare not at first speak it out,] 'My Lord DELAYETH his coming'—Where is the promise of his coming?"—"Can't come yet?"—"Must be a gathering of the Jews first?"—"Must be a temporal or spiritual millennium?"—"Can't come these thousand years yet." At last he speaks out; he says: "No scholar in the world can believe that the world is coming to an end next April. It is utterly impossible! If it does, the ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools;" "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such moral food as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H., who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him, "I have no money to give, but if you will go to the tavern with me, I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "believed a lie that they might be damned," because they received "not the truth" that they might be saved, "but had pleasure in unrighteousness." See 2 Thess. ii. 10—12.

Verses 50 and 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a day WHEN HE LOOKETH NOT FOR HIM, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his PORTION with the HYPOCRITES; there shall be weeping and gnashing of teeth."

Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and BURN UP THE WORKS THEREIN. That will be "THE DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!"

DEPOTS OF SECOND ADVENT BOOKS.

Boston, No. 14 Devonshire Street, up stairs. Address J. V. HIMES.—New York, No. 36 Park Row, up stairs, opposite the Park. Address J. V. HIMES.—Philadelphia, No. 67 South Second Street. Address ORRIN ROGERS.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 17.

Boston, Wednesday, June 28, 1843.

Whole No. 113.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES

ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Lectures on Prophecy.

BY JAMES A. BEGG, OF GLASGOW.

The first number of these Lectures was published in the Signs of the Times, Vol. 3, Nos. 2, 3 and 4; and contained many excellent hints in relation to the study of the prophecies. The MS of this Lecture has been on hand for some time, and an apology is due for its not having an earlier publication. It has been thus delayed by a press of other matter and duties on other questions.

With the first lecture we have no disagreement of opinion on any point of sufficient importance to remark upon; the present lecture enters upon a field where there is a radical difference of opinion between us, in relation to the intentions of God, respecting the Jewish nation. In this however there are no particular points of difference except in the inference which may be drawn as to God's design in selecting Abraham and his seed. The history he gives of God's dealing with the fathers of Israel is a clear and comprehensive view, and presents no difficulties to our mind. It brings us down to the possession of the land of Canaan by Israel, and there leaves them. Their future destiny is not here entered upon.

THE PURPOSE OF GOD IN THE ORIGINAL SEPARATION OF THE ISRAELITES AS A PEOPLE.

"Now therefore, hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers

giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Balaam, for all the men that followed Balaam, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say; surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy son's sons."—Deut. iv. 1—9.

My dear friends, there is no subject of sacred prophecy of greater prominence than the restoration of Israel * to the land of promise.

* The great question between us is, who are the true Israel of God, to whom the promises in the Old Testament are made?

We believe that literal Israel is not confined to the children of Abraham after the flesh, but have respect to all who are of the faith of our father Abraham. With that view of the subject the whole question is perfectly plain and harmonious with our view of the time of the Advent. That Israel is thus defined by the word of God, we have abundant evidence.—Rom. ii. 11, 12, 28, 29.—"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh; But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man but of God."—iv. 13—16. "For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—ix. 6—8. "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Gal. iii. 15, 16, 28, 29. "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs

To this subject, therefore, I purpose, in these lectures, fully to direct your attention. In order, however, to understand the divine predictions concerning the house of Israel, and their recall from present dispersion and captivity, it is necessary that we attend to the purpose for which they were originally separated as a people. A distinct perception of Heaven's intention in this, sheds much light on the promises given in their favor; having respect to the future; yet there is reason to fear that that design is but ill understood, as the connection between the original purpose and its complete fulfilment, in the millennial age, is certainly little recognised.

The call of Abraham, their great progenitor, is often regarded as a mere arbitrary proceeding on Jehovah's part, without reference to the state in which that call found the father of the faithful, or observation of its bearing on the condition of others. It is, however, a most beautiful display of the divine love and care for our race, as well as of infinite wisdom, in the choice of most appropriate instrumentalities for effecting the gracious end. The separation of Abraham from his kindred, and from succession to the inheritance of his father's house, in Ur of the Chaldees, and subsequent dealings with himself and his seed, were indeed designed of God to serve a very high purpose to the whole world. The divine intention, as declared in scripture, was no less than that of placing a band of faithful men in the midst of the earth, whose example might serve to the instruction of others, and for their encouragement in seeking after the Lord; it was the establishment of a great depository of heavenly light concerning the character of Jehovah, as the friend of man, in a world that

according to the promise." Heb. xi. 8—10, 12, 13, 37—40. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." * * * They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goat-skins; being destitute, afflicted, tormented; (of whom the world is not worthy:) they wandered in deserts, and in mountains; and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

With this view of the Israel referred to, we admit the restoration of Israel to the land promised to our father Abraham, that he is to receive with all the saints personally, is the most prominent theme in the scriptures.—Ed. Signs of the Times.

needed every help against the power of unbelief and the malice of a crafty foe.

Sin very early introduced into the earth, spread over it as the human race multiplied, until in a few ages, instead of that fair scene which the Creator had originally contemplated with delight, and over which, when it came from His creating hand, he had pronounced "very good," rebellion, wickedness, and violence, were spread on every side. The promised seed of the woman to bruise the head of the serpent, was unprized. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them."—Gen. vi. 5—8.

Noah, only, and his family, found grace in the eyes of the Lord, when the universal darning of man's impiety rendered thus necessary the overwhelming judgment of Jehovah. And in this, as in every other case, when traced to the foundation, we may see the holiness mingled with the love of God. The Lord did not overthrow the righteous with the wicked, "He spared not the old world, but saved Noah, the eighth person, a preacher of righteousness." 2 Pet. ii. 5.

In this God had respect to the future prospects of our race. Long had this patriarch preached righteousness, and borne testimony, to a world of unbelievers, who "knew not until the flood came and took them all away;" and when, now another effort of love is to be made, and a new world is to be reared, the family of Noah only is with himself, preserved from the waters of the flood. It is not enough that the survivors should have witnessed, in one universal scene of ruin, the awful fruits of the prevalence of sin. They are, also, all the nearest of kin to the preacher of righteousness. Thus nearly related to himself, Noah's precepts and example, it might be hoped, would tell more powerfully upon those who were united to him by the ties of consanguinity, and to whom he had the readiest access; while again, every encouragement is given to continued and increasing love of Him by whom they had been preserved. The rainbow is set in the threatening cloud, the token of God's covenant that all flesh should not again be cut off by the waters of a flood; and the divine benediction is again bestowed, and new privileges are conferred upon them and the generations to come.

Soon, however, sin once more acquires a marked place in the new world. Noah himself was not long without a grievous fall; and one of the members of his family glories in his father's shame. As the descendants of the patriarch multiplied, evil also progressed; and although the terrible catastrophe which, in a deluge of wrath had swept away earth's inhabitants, could not but have been in solemn remembrance for a considerable time thereafter, its lessons did not long remain uneffaced. No example of righteous severity alone has ever indeed prevailed to keep the creature right. It is when touched with a sense of that love which longs for our real good, that the Creator is ever honored as he ought to be. The divine grace and long suffering however were still but little appreciated. Already, therefore, in the days of Abraham, although the longev-

ity of that age filled up with but few lives the space between Noah and him, it is evident that what salutary fear the flood may have occasioned, had already, in a great measure, been obliterated, and personal living acquaintance with the God with whom Enoch walked, and by whom Noah had been preserved, was rapidly passing away.

At this critical juncture, and in order to prevent the world's return to idolatry, and to stem the torrent of iniquity, by setting before the eyes of men in visible form, a pattern of that living faith to which all are called, as also to exhibit the blessedness of such a state, God chose faithful Abraham, and his believing seed, that through them he might teach others, whose knowledge might in like manner descend to succeeding generations.

But although fast sinking into the depth of darkness, the world had not yet lost all knowledge of the living and true God. At the time of the call of Abraham, there must have been many in whom the fear of the Lord was found, besides such as may have been of his father's house. Whatever may be the value of that opinion which supposes the patriarch Job to have been coeval with Abraham, we know that after the command of God, in obedience to which the latter left Chaldea, Pharaoh, king of Egypt, reproved the Father of the faithful, for the deceit of calling her who was in truth his wife, his sister merely, when, besides being thus related, she had also, by another tie, become more closely united to him; for he who, in filial trust in divine protection, had left the land of his nativity, and "went out not knowing whither he went," was found faithless concerning God's preserving care of his beautiful wife.—Gen. xii. 10—20.

There was, also, among the Philistines, an Abimelek, king of Gerar, (between Kadesh and Shur,) who was favored with a vision of the Lord, to avert the consequences of a second instance of Abraham's duplicity, and who gave to the divine injunction, instant heed—a king who, besides pleading his own innocence in this matter, appealed to the Lord concerning his kingdom, "Wilt thou slay also a righteous nation?"—an expression of evident integrity, ageably relieving the shade of human depravity then prevailing, of which it is the blessed contrast.—Gen. xx. 4.

(TO BE CONTINUED.)

From Zion's Herald and Wesleyan Journal.

Experience of Bro. G. F. Cox.

EIGHTEEN HUNDRED FORTY-THREE.

I think it was in 1837, when my father-in-law, Rev. Mr. Merrit, put into my hands a small pamphlet, written by brother Litch, containing a short synopsis of Mr. Miller's views on Christ's coming a second time, in 1843. He requested me to examine it, saying, at the same time, he was unable to attend to it. I was at that time Editor of the Maine Wesleyan Journal. I gave the pamphlet a cursory glance, and announced in the paper that Mr. Miller expected the end of the world at the time specified. Here the matter rested for one or two years. At length, inquiry becoming rife upon the subject, and finding I must give some answer, I was induced to turn to the prophecy of Daniel. I went to this prophet because, in the first place, his prophecies were in part fulfilled, and in the second place, he had appeared to me the plainest prophet in the Bible. Whenever, however, I turned to him, I did as I had generally done before, examined rather

the opinions of other expositors, than the prophet himself. Their views were so diversified, that I invariably turned away with the idea, that I could know nothing about it. But this did not satisfy me. Coming in contact with so many, inquired of at every step—I felt restless for the truth. At length (1840) I said to myself, I am forty years of age. I have been in the ministry nearly twenty years. During that time I have made the Bible almost my exclusive study. I have no doubt God has called me, by his Spirit, to this great work. I have read the Bible somewhat in the original language, trifling to be sure, but to me to be valued at such an hour. I have studied to some extent history. And I now said, if I cannot understand the Bible for myself, without note or comment, is it a revelation to man? Is Papacy, or is Protestantism true? Must the Bible be expounded by one clergyman among ten thousand, or may we all read and judge for ourselves? Nay, may not the common people know something of these things, by the enlightening influences of God's Spirit? I thought they might. I thought, peradventure, I might also. I laid aside my commentaries, excepting as a rare reference, for matters in history or customs of the ancient world. I betook myself to prayer, as I never did before, to ascertain truth. God has promised me his Spirit. This I sought with all my heart. My first object was to transcribe the prophetic parts of Daniel, that I might first get a birds-eye view of the whole ground or its outlines. I was surprised to see what force I often beheld in a single word, and that, too, a monosyllable. After looking over this remarkable prophet awhile, I deemed I saw the "consummation" of something not far off, and it looked like the end of the present dispensation. My next inquiry was, the character of the millennium. Of this the public know something of my views at the time. Suffice it to say, I became as satisfied as I well could be, that we can have no millennium in the present state, or as man and society are now organized. I mean, as the laws of nature are impressed upon man and beast, that a change, like "mortality being swallowed up of life," must come upon all, or the same evils must prey upon man, that have preyed upon him from the beginning. And a review of the subject has given me as strong a conviction as I have of the being of a God, that no such thing is allotted to the church in this world, as a thousand years repose and triumph. It is not in the nature of man; it is not in the promises of the gospel. Tribulation belongs to the church *here*; glory *hereafter*.

When I became satisfied that we could have no temporal millennium, I preached Christ at the door, perhaps then, perhaps within a year, or ten years, or a hundred or hundred and fifty, I knew not; perhaps others did or did not; it was not for me to say. But I was not yet satisfied. My mind was not at rest; yet I had peace in my soul. The question was so often put to me, "What do you think of Christ's coming?" I could not well have put it out of my thoughts, and I would not if I could. It was one of too absorbing interest to my soul. I "loved his appearing," and I loved to dwell upon it, as my preaching for the last ten or fifteen years proves.

One day I called at a store in Portland, and a good brother came to me with deep anxiety, to know if Jesus were indeed coming in 1843. I replied to him, I did not know; it might be so; it might not. "Then," said he, "you

are non-committal, are you?" I believe he intended no disrespect, but the reply stung me to the heart. Here I am, I said to myself, as I leisurely walked from him, a minister of Christ, sent to preach his coming again; hundreds believe that the day is just upon us; but I know nothing of it; my trumpet hath in it no certain sound. Again I betook myself to the Bible and prayer. I thought, if the time were to be known, peradventure I might know it. I passed many an anxious day. I cried to God for help. A sweet, heavenly light stole upon my heart and upon the Bible, presenting clear views as to the termination of all prophetic periods. New views broke upon my mind from many passages in the New Testament, the dispensation of the "fulness of time," the 24th and 25th chapters of Matthew, the Revelation of John, the two Epistles to the Thessalonians, the Epistles of Peter, the Prophecies of Isaiah, and finally the whole Bible became increasingly interesting to me. I saw, too, that some of the best minds that God ever created, some of the most learned that ever adorned any age,* had regarded it as an established mode of Biblical interpretation, that a *day* in some of the prophetic Scriptures meant a year, that in one instance in Daniel it certainly meant this. I looked upon his Prophecy as a testament or will, and the interpretation of one part in history, as a clue to the other. At length it appeared to me quite certain, that Christ would make his second advent in 1843, or within a few months of it.

I paused and looked at it again and again. I prayed over the subject; I said it is a momentous question, and ought I to take it for granted, without having some divine evidence upon my heart of its truth? I knew that God had heard my prayer. He might do it on this great question. I wanted no sign, no vision, no dream. I knew my weakness too well, to believe, if I had such, that it would help me, unless of a remarkable character, and even then it seemed less certain than light from God's Spirit. But all I gained was light. It appeared true. But my brethren thought differently. The whole church, nearly, was on the opposite side. While looking at the church, and some particular brethren for whom I had respect, and on their account hesitating to believe the truth, those sweet views faded partially from my heart, and I receded nearly to my former place, looking for Christ I knew not when.

Finding these sweet views vanishing, I became somewhat alarmed. It appeared to me this might be truth. Christ, too, was truth; and if I hesitated to believe this through fear or reproach, or against the wisdom of man, or if I rejected this light, I rejected Christ. I humbled myself under his mighty hand, wept before him that any reproach should move me any way, that any thing should move me but God and truth. I then thought I would go over the ground again with care. I began to pray for truth, nothing but the truth, that God would seal this doctrine on my heart, if true, if not, let me see where truth was. I prayed thus in my family, in the public congregation, in private. And I can never convey to any one what a desire I had for many weeks for truth, nor how I longed and prayed that it should go through and through me till nothing was left in me but truth.

Very soon, those sweet views and that cheer-

ing light returned. I wept for joy. Yet there was mingled with these exercises strong temptations to neglect the subject and turn from it; but my heart was on it. I finally came back to the place which I had left. I had a clear light on my soul, and not one objection from the Bible to the doctrine of Christ's advent in 1843. And the question returned, "Will you believe it?" I again paused, although I did not falter. I said, shall I believe with no other evidence than the Bible, the Bible alone, as I understood it, and what light I could get from the Spirit of God by prayer. I reasoned thus: Do you require sinners to believe your testimony on experimental religion? I do. Do you require them to believe the Bible on its own testimony? I do. What would you do if you had another testimony? Must not the Bible be the ultimate standard? I answered, yes. Then why not believe it? I was then going to a Sabbath appointment. I was passing over Cape Elizabeth bridge.—The prophetic periods were presented to me in a remarkably clear light, the 2300 days especially, as beginning in the Medo Persian empire, and ending in 1843; and I said to myself, this appears to me to be the truth of God; offend whom I may, live or die, I will believe God's truth and abide the result. At that moment, although entirely unexpected to me, when I said I will, God helping me, believe, a divine substance was put into my soul, "the substance of things hoped for, and the evidence of thing not seen," giving me as clear a consciousness of this truth as I ever had of any spiritual truth whatever. It seemed certain it would be so.—Moreover, when I said, I will believe, my heart, as though moved by some other power, (and I know it was,) went out and seized upon this truth as is unexplainable. I could then look up and say with the certainty of sins forgiven, "Though all the world condemn me for believing this truth, I know that God does not." And it appeared to me certain that I then obtained the testimony that Enoch did that he pleased God.

Moreover it inspired me with such meekness and willingness to suffer, and such courage to endure, that I felt as though, if required, I could have lain my head down upon burning faggots, and been burned to a crisp without changing a muscle in me, or as easily as I could have sat down to breakfast. I state it as it then appeared to me, as I then felt in my heart. And I now doubt not that then I could, though I know I could not have done it of myself. This state of mind remained with me about a week. I then began to reason with the tempter, and ere I was aware, this remarkable something had nearly faded away, although the conviction of the truth remained, and has remained to this day. I want it understood that this was not a sudden flow of joy, not an impression, not a presentiment. Joy I had before, and peace and love. Yet it was accompanied by sweet rest and peace. But it was, what I understood to be the testimony of the Spirit, sealing the truth on my heart, its direct witness.

I experienced religion in 1820, but did not feel certain, doubted, believed, hoped, rejoiced, and again doubted; but after some months I obtained a witness that I never doubted more, no, not for one moment, for 23 years. Some months after experiencing religion, I experienced a deeper work of grace on my heart, knew not what to call it. I was praying for sanctification, but I doubted whether or not this was the blessing I had found. I continued the pursuit about four years, but could on-

ly get at one spot, and questions would come to me, What more do you want? believe; but I doubted. When I did believe, the work was wrought, the fire would burn within me, but again I would doubt. At length, while meditating on the subject, and in silent prayer, a witness came, clear as the light of heaven, so that I have never doubted since but what God once sanctified my soul, although I have often doubted whether at specific periods since, I have enjoyed it. Yet I can come to no other conclusion than, with all my short comings and infirmities, that I have enjoyed generally and what we mean and what the Bible means by the term holiness and sanctification when applied to man, and that, too, for years.—This witness which followed my believing in the doctrine of Christ's coming in '43, or the ending, then, of the prophetic periods, especially the 2300 days, reaching to the cleansing of the sanctuary, and embracing Christ's second advent, gave me as clear a consciousness of their truth as did the other witnesses of my state in grace, and, if possible, clearer; although I have not always been able to see it with the same clearness that I then did. My faith however, I think, has never let go its hold, and I now trust it will not till the day of consummation. Thus things passed from March, 1842, till the following October, during which time I often felt it my duty to preach on the subject and on the time of Christ's coming, moved by the same spirit and the same laws in the selection of my texts, that I trust I have been governed by for twenty years. And I resolved, on this subject, to proceed with great care, and hence I would rarely, if ever, preach on the subject unless I judged it a particular duty. I was often importuned to do so by my good brethren, but would not; judging, too, from reason, that as I was passing round a district, a single sermon on this subject would not meet the wants of the church.

In October referred to above, we had a quarterly meeting in Orrington. At that time I preached on the subject of Christ's immediate coming, but did not specify the time only at the door; and that we might know that it was at the door, after certain signs had occurred, as laid down in Mathew's gospel, which I contended had come, or were now fulfilling before our eyes. The Presiding Elder made some remarks at the close against the doctrine. This threw many of the church into affliction. It gave me a heavy burden. My brethren in the ministry were nearly all against me. I said again, "Is it not possible, after all, that I am wrong?" Well, I thought, if it be so, I shall be glad to acknowledge it. It would really take from me a responsibility that at times seems difficult to bear. I passed three days in solitude. I saw no reason why I was wrong, only the judgment of my brethren and the scoffs of the world. On Thursday, while praying in my family, I had fall upon me a spirit of prayer; this I know. It was not the outbreak of my own feelings, for I almost doubted if it were right to ask God for any other evidence of the truth than what I had before received. But a spirit of prayer, to God the Almighty, through Jesus Christ, that he would now give me the truth, if it cost me my life, fell upon me, and I felt, while praying, that God would certainly grant that petition. I felt that he would do it. It was upon me, put into my heart to believe he would do it and do it quickly. I looked up to God during that day to settle the question. The next morning, while bowed with my family, the same

* Sir Isaac Newton, Mede, Faber, Wesley, Clarke, and others.

spirit fell upon me again.—It came unexpectedly in both instances. I know it was not myself, and I know it led me to God in a sense unusual in Christian experience. I continued looking to God at every turn till Sabbath evening, when, after my family had retired, I was engaged in secret prayer, when, of a sudden, my mind was carried to the prophetic periods of Daniel, and as quick as thought, every thing seemed demonstrated; and it looked so certain to me Christ would come in 1843, that it appeared impossible it should be otherwise, and that all my efforts must be directed to this point. Holiness must be urged upon the Church, and all that was done must be done to prepare her for the coming of Jesus. I arose satisfied and at rest. The next morning the same exercise nearly passed my mind while kneeling at my bedside in prayer. My soul now had rest. Although my faith, I believe, has not since been moved, yet like a prudent mariner whose reckoning is about up, within a few days I have gone over the ground again. I have returned with the same result. I am now satisfied if the truth can be obtained from the Bible, I have it. I think, without doubt, though not without temptation, I have the truth. I know I have, if I have the ability to obtain it. I am willing to abide the issue. I have given all for Christ and, may I not say, all for this one truth. Yes, Jesus will come in 1843. I reckon the solar year as did the Jews. But Jesus will come, and may the reader prepare for the blessed moment.

The above, Mr. Editor, is but an item in my experience on the subject of Christ's coming near, for the last three years. I have read nearly every important thing that has been written against these views. My friends have been so kind to me as, that when an article in a newspaper appeared, or a work was published, if it did not come to me directly, it was forwarded by them. In this way, all that could be said against the subject, has been before me. But these works were read, in every instance, I believe, with an increased conviction of the truth as I first received it. This was especially true of Stuart, Folsom, and others of less weight. Neither has my experience been a solitary one. Many have been led in the same way, men of talent and learning, men of piety and sound minds. And, dear brethren, it appears to me, I say again, that we must have the truth as it is in Jesus. Oh, that the church and the world might see it and believe, and get ready for that coming day. A day of darkness as well as of light—a day of gloominess as well as of joy. But I weary, I fear, the patience of the reader. Go, reader, yourself to God; fall upon your knees, cry mightily, for you will meet with many opposing influences. Hold God at his word, that you may know of the doctrine, if it be of God, or if I teach it myself alone. If any man lack wisdom, let him ask of God, who giveth to all liberally, and it shall be given. Give up your reputation. This I had to do. Give up your foolish desire to please men; be willing to bear their reproach; choose the reproach of Christ, and count it greater riches than all the treasures in Egypt. God may bless you with a knowledge of this truth. At least he will prepare you for that day.

"Now unto him that is able to keep us from falling and present as faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majes-

ty, dominion and power, both now and ever. Amen. G. F. Cox.
Orrington, April 6, 1843.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JUNE 23, 1843.

Christian Courtesy.

The advocates for Miller's theory of the end of the world, are holding a Convention in our city, in the Chinese Museum. Among the delegates, we are sorry to hear of several Baptist ministers who have heretofore enjoyed the confidence of their brethren, who have been deluded by this false system of theology. The auditory is made up principally of skeptics, religious idlers, "itching ears, those who are apt to be carried about with diverse and strange doctrines," and by false teachers, weak-minded professors, errorists, &c. &c. It would be far better if church-members would stay away from all such gatherings and remember the admonition of the apostle on this subject, and be governed accordingly. "Beware of false teachers," and be not "carried about with strange doctrines."—*Baptist Advocate*.

This is the way those are reviled by so-called Christian newspapers, who are striving to live in accordance with our Savior's command, Luke xii. 35—43, "Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." And who also said, "And when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh," and "know ye that the kingdom of God is nigh at hand." We fear that those who have the spirit to pen such lines will subject themselves to the risk of being in the condition of those described by our Savior, Luke xii. 45—47, "But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

We extract the following comments on the same article, from the "Vermont Telegraph,"—a paper not over friendly to the Advent doctrine.

"What is here, from this sectarian organ, but scandal heaped on a large and most devout class of the party? In connection with such railing, these organs are continually exulting in revivals that are kindled up and carried on more under the auspices of the Miller movement, at the present time, than in any other way. Why do the churches allow their ranks to be filled up with what their organs set forth to be such rank heresy? But their hypocrisy is betrayed by opening their arms and spreading their hands to gather to themselves proselytes through the use of what they themselves denounce as fiction. The Millerites in general are the most honest and sincere part of the churches. There is no ground for doubt on this point. They have believed what has been professed by all the professors, that such an event as is looked for this year would come at some time. They have also believed what has been all along professed, for 1800 years, that 'the time is at hand.' And believing these, it is not strange that they should fix on the time, by following indications that are consistent with those which have led them to embrace the other part of the theory. Millerism will yet make sad work for popular theology."

STATE LUNATIC HOSPITAL, AT WORCESTER. The following table copied from the last Annual Report, will exhibit the various causes of the insanity of the patients of that institution, viz.

Intemperance,	225
Ill Health,	244
Masturbation,	126
Domestic Affliction,	163
Religious,	120
Property,	83
Disappointed Affection,	60
Disappointed Ambition,	28
Epilepsy,	40
Puerperal,	41
Wounds on the Head,	18
Abuse of Snuff and Tobacco,	8
Hereditary, or kindred, having insane ancestors	465
Periodical,	308
Homicidal,	20
Have committed homicides,	15
Suicidal,	167
Have committed suicide,	7
Have dark hair, eyes and complexion,	481
Have light hair, eyes and complexion,	500
Ari ing from physical causes,	703
Arising from moral causes,	459
Many not classed.	

It thus appears, that of 1557 cases of insanity that have been committed to the Hospital, 120 are from religious causes, or nearly ten per cent, and this, be it remembered, has been the proportion before the doctrine of the Advent was preached. It is therefore no new thing for insanity to be produced by religious excitement.

The following remarks of Dr. Woodard are doubtless intended to apply to those who are endeavoring to induce their fellow-beings to prepare for the coming of Christ and secure an eternal inheritance, that they with joy may look "for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ." They however show that the Doctor entirely misapprehends what is believed in relation to the Advent and its effects on the mind. He says:

"The Bible itself would rarely make a man, insane; its promises counterbalance its denunciations, and its plain and simple instruction shows more clearly the way to pardon and to peace. It is human dogmas and new-fangled doctrines, promulgated by the ignorant and misguided, which are at present distracting the public mind, loosening the cords which bind society together, and, without chart or compass, set mankind forth in search of a heavenly inheritance. When the settled principles of religious faith and hope are discarded, when fa-

naticism predominates, and the established forms of religious worship are abandoned, then it is that the minds of the weak and excitable are distracted and made insane; then it is that the effort to reach something indefinable and untangible, overpowers the intellect, and often breaks it down and destroys it.—This is not religion, but its counterfeit—a base moral currency, unsafe, and worse than useless in its influence, corrupting instead of reforming its victims, and levelling, rather than elevating the moral and religious standard of the community in which it circulates.”

The Doctor has probably never examined the doctrine of the Advent. His opinions are formed from newspaper squibs and the sneers of those who oppose us. No man is fully competent to decide on any question, until he has thoroughly examined both sides of that question. Most of our opponents, when closely driven, are obliged to admit that they never have thus examined this doctrine. They take it for granted that we are wrong, and perhaps give the doctrine a cursory examination, and go away confirmed in their prejudices. While if they would give it that study which is due to the sacred oracles, they might arrive at a very different result.

There is nothing in the doctrine of the Advent as taught in the Bible that can make a Christian insane. Cold-hearted professors, and sinners, who are taught that the coming of Christ is a dreaded event, and fear that if he come they may get their just deserts, may perhaps be made *crazy* by this doctrine. And those who talk about such a result, show plainly that the coming of the Lord will be to them any thing but a joyful event, and that they do not love his appearing. But we feel confident that an instance cannot be shown where a person who has embraced the doctrine of the Advent, and loves the appearing of the Lord, has become insane by it, while several have been restored to sanity. It will therefore follow that if any cases of insanity have been produced, in connection with this doctrine, they have been caused by preaching in opposition to it, and filling the hearts of the people with fear respecting it, and not by the preaching of this “blessed hope,” and filling with joy, the hearts of those who are looking for and loving the appearing of their Lord.

“THE NATIONS WERE ANGRY, and thy wrath is come, and the time of the dead that they should be judged.”

Nothing is more evident than that at the coming of Christ, the nations will be *angry*. It is not necessary that they should be in actual combat, but in a state of intense and angry feelings. That they are fast reaching such a point, is evident from the signs of the times. We witness in England, millions of Chartists who have sued in vain for a redress of grievances, and are ready, at the first outbreak, to rise in a mass against the government under which they live. In Ireland, are also millions leagued together for the purpose of procuring a repeal of the union. This movement the English government says must be put down by force, and they have accordingly introduced into Ireland, 25,000 stand of arms, and are fortifying all its strong points. The moment force is resorted to, that moment the revolution will commence. In France is a large war party at the head of whom is M. Theirs, anxious for a pretence of quarrel with England, and ready to join the Irish on the first outbreak. Russia is only waiting for a fit opportunity to extend her possessions into Turkey, and which opportunity she

will find, when the attention of England is diverted from her grasping designs.

Such movement on the part of the great powers of Europe, would necessarily involve the whole of Europe in war, if not the whole eastern world; and in the present aspect of affairs, we shall be prepared on any arrival, to learn that the contest has actually begun. The next breeze that sweeps across the Atlantic may bring to our ears the clash of contending arms.

What then is the condition of our own country. For what purpose are held, week after week, meetings in favor of the Irish repeal, in every city and village of the land, most enthusiastically and numerously attended? At the meeting in this city on Monday night, the building was not only crammed full with five thousand human beings, but the street itself was almost impassable. Then for what purpose are the thousands of dollars raised which are subscribed for the repeal?

Why are our judges, our senators, our ex-governors and sons of the President, taking so active a part in this movement? Such an accumulation of money, and enlistment of talent and influence, in this cause, in case of an outbreak, must involve this country in a war with England. We asked an Irishman a few days since, what the Irish in this country were expecting to do to advance the repeal. Said he, the moment a blow is struck in England, twenty thousand of us will march for Canada; and there the whole French population are waiting for a fit opportunity to rise against the mother country, and which, with the present withdrawal of the English troops, would be an easy task. Such a movement with respect to Canada, would embroil us in a war with England. And in case of such an event she has only to send an army in the Southern states to produce a negro rebellion through the entire south. Taking these things in connection with the state of things in Texas, in Mexico, in the whole of South America, in China and the Indies, who does not see that the whole world is but one great volcano, now smothered, but ready to burst forth at a moment's notice? That it is one immense magazine which the least spark may at any time explode? Soon may be heard the twenty-four elders saying, Rev. xi. 17, 18, “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.”

We learn from a correspondent in Hartford, that when Mr. Colver was in that city a short time since, he remarked to a very intelligent advent sister, that it was very *immodest* for ladies to be studying and explaining the prophecies.

READER,—Have you paid your subscription for this paper? It is necessary that we receive what is due from subscribers in order to defray the weekly expenses of this paper, purchase paper, pay the printer, &c. &c. All of you who can forward the amount of your subscriptions, will essentially aid us at this time.

Remember that post masters will forward all

such money, free of expense if application is made to them. They will also forward free of expense all names of subscribers, or requests for discontinuing the paper, which sometimes subject us to heavy postages. “A word to the wise is sufficient.”

DETERIORATION OF THE FAITH OF THE CHURCH. The New York Evangelist, speaking of the New England Anniversaries says, “It is a solemn thought to contemplate the Congregational ministers coming into these Anniversaries. They are pastors of the churches which the pilgrim fathers planted, and *should be* the representatives of their principles. But how sad, how painful is the recollection that so many who once claimed the title, Congregationalist, have embraced the errors of *Socinianism*. We behold them grouping together to inculcate a system of doctrine *very different* from the vital truths proclaimed by the men who toiled and prayed here 200 years ago.”

The Cause in Rochester.

BROTHER BLISS:—I take this occasion to advise you of the state and prospects of the good cause here.

Brother Himes and myself arrived here on the 17th inst. and forthwith commenced preparations for proclaiming the GOOD TIDINGS of the kingdom at hand. The arrival of the *Great Tent* has created no little sensation in this city and vicinity. The object of Christ's speedy coming has been partially presented in this city, by occasional lectures, but the mass of people have heard but little, except form our enemies. But we have now a fine prospect of laying the *truth* before them for ourselves, and the people, very many of them at least, evince a strong disposition to act the part of the noble Bereans, in hearing the word for themselves, that *they* may judge whether these things are so.

The clergy and their coadjutors, may exercise their best endeavors to keep away the people, yet it will be in vain. The people, the *common people* will hear. This whole region is stirred by this great question, although we have not yet commenced operations. Everything is working pleasantly, and to-morrow we expect to commence our meeting in the Tent. By the blessing of God, we expect hundreds, if not thousands will praise God for the influence of this meeting. It will undoubtedly be attended by an immense concourse of people.

Our paper, THE GLAD TIDINGS of the kingdom at hand, the first No. of which goes to press to day, will, we trust, from this eligible point, carry out the sound through a vast region of country, both in the States and the Canadas.

God has thus far stood by this glorious enterprise, in a remarkable manner, and in him we still trust. That it is of God, we are assured by his attending blessing.

Notwithstanding, the present prospect is, that the pecuniary expenses of our western enterprise will not be met, yet, such are the prospects for doing good in preparing the people for the great crisis which is at the door, that we feel encouraged to press on, trusting in the God who directs, to help us through. In haste.

Yours in the blessed hope.

L. D. FLEMING.

Rochester, June 22d, 1843.

End of the Prophetic Periods.

In my published exposition of the eighth chapter of Daniel, in saying that the seventy weeks, or 490 years, terminate *exactly* at the cross, I see that I am not sufficiently guarded.

Our Lord was crucified in the 490th year; not at the close of it, as most of us have seemed to suppose, but in the commencement, or first part of the year. This is evident, from the fact that his crucifixion took place in our April; and in the first month of the Jewish year, and that it was in the year of our Lord that we call 33. The decree from which we reckon the 490 years, must have gone forth at the very commencement of the year 457 before Christ. Now you can see that it must take the whole of 457 and the whole of 33 to make 490; yet our Lord died in the very beginning of 33, and of course before the 490 years had closed, though it was in the 490th year.

It was common with the Jews to put a part of a day for the whole: for example. Our Lord said, "Destroy this temple and in three days I will raise it again;" referring to his resurrection, and yet he was dead only a part of the first day, the whole of the second, and rose early the third, "while it was yet dark."

Thus, though he was in the tomb but a very small part of the third day, he is said to be *three days* in the grave. Thus, also, his death was not at the close of the 490th day, or year, but at the first dawn of it. Hence, on the same principle, the 1810 years remaining of the vision, after the crucifixion, should be reckoned not from the actual time within the year, or prophetic day that the death of our Lord occurred, but from the year itself; so that the 1810 years may terminate any time within the year 1843, but not necessarily till the entire Jewish year is closed, which will not be till after the spring equinox of 1844.

The same remarks are applicable to the 1290 days, in Daniel 12th chapter; they terminated in 1798, and in the early part of the year, it would seem, but they did not necessarily terminate till the close of that year, or till the spring of 1799. Hence, we are to reckon the difference between 1290 and 1335, viz. 45 years, not from the point in the year 1798 when the 1290 actually terminated, but from the year itself. As, however, the event spoken of, to occur at the close of the 1290 years seems to have occurred in the early part of 1798, we are warranted in looking daily for the consummation of the remaining 45 years, but they do not necessarily terminate till 1844, according to Jewish reckoning, is fully commenced.

The 2300 years, also, or long period of the vision, must include the whole of 457 before Christ, and the whole of 1843, after: so that, though we are now in the 2300th year, the whole period will not actually expire till after the spring equinox of 1844; but as we have seen the events during the other periods, take place within the last year of those periods, we may now look daily for the "consummation."

The rejoicing of our opponents, therefore, that the days have all gone by, as they suppose, and "every vision faileth," is as premature as that of Belshazzar, who, tradition says, having himself reckoned the 70 years captivity of the Jews in Babylon, and finding, as he supposed, the time had passed, held a feast, as recorded in Daniel 5th chapter, where he profaned the sacred vessels of the house of God by drinking wine out of them, and praising "the gods of silver and gold," &c. but in that same night the event that marked the termination of the 70 years, Belshazzar was slain and Babylon overturned. So also, most likely when our Lord makes his second advent the haters of his appearing will be found comforting themselves with the idea that the time is past, and all is safe. In that dreadful moment, as the lightning flash, the day will burst upon the world, and horror appal those who have been striving to suppress the fears of such as were unprepared for that day.

One word to those who are looking for our coming Lord, Dear brethren, we have passed the last light-house on this tempestuous coast—we are to look for no more signs, nor for any more particular days—they are all past: THE PORT, THE PORT, is

what we are next to expect; and as we are in the last year, let us keep "a good look out" every hour, for we know not the day nor the hour when the glorious Lord will appear. Till he does appear let us not slack our hand, but *work while the day lasts*. No time for idleness or mirth now. Let us be sober and watch unto prayer that we may be accounted worthy to escape all those things that are coming on this guilty world, and a still more guilty professing church. If a few more days or weeks are still allotted us here, let us redeem the time to get a more perfect conformity to the image of God's dear son, and in plucking souls as brands from the burning.

My own confidence in the coming of our Lord, now at the door, never was stronger and more unshaken. I can truly say, I see not the shadow of a reason to doubt it, and my prayer is, "Even so, come Lord Jesus, come quickly." GEORGE STORES.
Boston, June 12, 1843.

Prophecy of the End of the World in 1843.

A gentleman in Marshfield, Vermont, has in his possession a few old newspapers, and among them a Boston paper, printed in 1741, containing a notice of the prophecy of the end of the world in 1843.

We find the above in one of our exchange papers. Perhaps the "Signs of the Times" can tell whether it is true. If it is, why then old Sol was right when he said there is nothing new in the sun. Even so, verily.—Investigator.

The Post Master of Marshfield replies to this paragraph as follows:—

Marshfield, Vt. May 20, 1843.

"The following is probably the article referred to. 'THIS DAY PUBLISHED, and sold by Edes, Gill and Russell, at their printing office in Queen Street, (price half a pistareen.) the fifth edition of the prophetic numbers of Daniel and John, calculated in order to show the time when the day of judgment for the first age of the gospel is to be expected; and the setting up of the millennial kingdom of Jehovah and his Christ. He that hath ears to hear, let him hear. AMEN. In which is predicted the anger of God against the wicked, in the year 1759. God will be known by many in the year 1750, and this year will produce a great roar. Asia, Africa, and America, will tremble in 1762. A great earthquake over the whole world in 1773. God will be universally known by all. Then general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day. By Richard Clarke, minister of the gospel of Jesus Christ.

Be assured this is a true verbatim copy of the original. SAMUEL ARNSWORTH.

By comparing the fact with the announcement, it will be seen that erroneous statements on this subject seem to be manufactured with wonderful ease, and they spread with great rapidity. We believe the true harmonious application of all the prophetic numbers in Daniel, was never understood previous to 1798, when the "time of the end" begins, as marked in Daniel xi. 40. Till that time the vision was shut up and sealed, as expressly stated in Daniel viii. 26; xii. 4, and 9. We believe that any one who will now patiently and honestly compare all the facts together, will see a complete harmony, which could not have been so clearly seen before. Therefore, all the blunders which have been formerly made, do not weigh a feather against the striking agreement of prophecy and fact which is now so manifest.

Scoffers's Department.

To THE MILLERITES.—"The earth is as fine a one as God could furnish us. I don't believe the Clergy or the Legislature could better it—or our honest friends who are looking for the Prince of Peace to come with the torch of the incendiary and set it afire. I tell our conflagration friends, by the way, if Christ touches match to this glorious earth of ours, (which if

He be God, He made to the best of His Almighty skill,) and burns it up—or burns a single human creature that sins and suffers on its surface, he is not the "Son of man" revealed in the New Testament. There is not a trait of character of him, delineated in the gospel, that such an act would not violate and outrage. No, let no such inflammatory scenes be anticipated. Would we burn the earth, and our miserable neighbors,—if we felt right towards them? No—nor if we felt right, should we ever expect God would do any such thing. It is only when we are wrong and wicked, ourselves, that we clothe our God with such an incendiary and revengeful disposition. Nero set Rome afire and played on the fiddle at sight of the conflagration. Nero would most naturally attribute to God a disposition he was then manifesting."

Herald of Freedom.

But if the doctrine of Christ's personal reign is true, if in 1843 he will appear to destroy the wicked, and to set aside all the ordinary means of converting and saving men, then surely the world will not be brought under his control by the power of the gospel, sustained and rendered efficacious by the accompanying operation of the Holy Spirit, and thus the mighty resources of Christianity to accomplish the conversion of mankind, will never be fully brought out and displayed in the sight of an intelligent universe. Thus it will be DEMONSTRATED that human depravity is too strong, and diabolical influence over the affairs of this world is too potent, to be overthrown by the process of preaching the Gospel, and the renewing and sanctifying operations of the Holy Spirit.

Thus, too, will it be DEMONSTRATED that the beloved Son, who has offered a sacrifice of infinite value, sufficient to redeem the whole world, who has all the fulness of the Godhead, to whom is intrusted all power in heaven and earth, and into whose hands all things have been given, is DRIVEN to the necessity of re-inquishing a plan of mercy, love and grace, for the subjugation of the human race, which he has heretofore maintained against all opposition, and is COMPELLED to resort to such weapons as FIRE and VIOLENCE to set up his everlasting kingdom, and fill the earth with the knowledge of the Lord, as the waters cover the seas.

These are some of the conclusions to which the doctrine of the personal reign of Christ seems to lead.—Rev. H. Morris, Hartford, Ct.

THE END OF PUSEYISM.—Mr. Newman, one of the heresiarchs of Oxford, has recently published a formal public recantation of all his severe language against the Romish church, or of any remarks which reflect upon the religious character of that church. The Puseyites have strenuously disavowed a preference for Rome, as they have urged for Catholicism. It will thus be seen how sincere their professions of Protestantism, and how naturally Puseyism advances towards downright Romanism.

Logic.—"The Universalist" says that our "profession of belief in the future second advent of Christ to judgment, implies that 'there has been a past second advent of Christ to judgment.'" Sound Universalist criticism, to be sure! Certainly, no mind but that of a Universalist skilled in the serpentine art of reading crooked, would have made any such comment. He must have studied philology under Hosea Ballou.—Well, it seems that the language of the Bible is not the only language which Universalists can misconstrue and pervert.

Chris. Sec.

THE REST, THE HOPE, AND THE HOME OF THE CHRISTIAN LABORER.

Andante.

CHORUS. Three Treble Voices.

1. See, brethren, see, how the day rolls on, Quickly will the Savior come; Hark! hear the sound he will appear, Sweetly falls upon the ear. Then haste let us work till the
2. Come, brethren, come, let us all be free, Soon we shall the Savior see—For when our toil and labor's o'er, We shall meet to part no more. Then haste, &c.
3. Lift up your heads and rejoice in God, Shout his praises all abroad; Soon shall we hear the voice 'tis done Child your Father calls come home. Then haste, &c.
4. Come, sinners, come, let us all awake, And the spirit's truths partake; Soon will appear, and oh! how bright, Prayer to praise, and faith to sight. Then haste &c.

day-light is o'er, Our hearts filled with love as we row to the shore. Our earth-ly la-bor being done, How sweet the christian's welcome home. Home, home, home, the

christian's welcome home. Sweet, oh! sweet the christian's welcome home. Welcome home, Welcome home, wel come home.

pp f p ff

pp f p ff

pp f p ff

pp f p ff

- 5 Hark, brethren, hark, hear the sound so clear,
Happy may you be this year—
Now has commenced, you plainly see,
Eighteen hundred forty-three.
CHORUS—Then haste, &c.

- 6 Hail! brethren, hail! it's the new-born year,
Gabriel's trump we soon shall hear—
Then will the saints and angels sing,
Glory be to Heaven's King.
CHORUS—Then haste, &c.

- 7 Come, sinners, come, and make no delay—
Soon will come the judgment day;

- Get perfect love which casts out fear,
Then you 'll happy be this year.
CHORUS—Then haste, &c.

- 8 Hark! how the Gospel trumpet sounds,
Holiness the echo bounds;
Come, sinner, come, and holy be,
Then the Lord in peace you 'll see.
CHORUS—Then haste, &c.

- 9 Pray, brethren, pray, and believe in God,
In one place with one accord,
As on the day of Pentecost,
And receive the Holy Ghost.
CHORUS—Then haste, &c.

Claremont, N. H., January 1st, 1843.

Foreign News.

"Distress of Nations with Perplexity."

Ireland. This unhappy, oppressed and trodden-down land, is evidently soon to be the theatre of a civil war. Says the "European Times":—

"Ireland absorbs at the present moment, the exclusive attention of the British Ministry and the British people. The Repeal movement continues to make the most gigantic strides, the whole country is in a fearful state of excitement, and Mr. O'Connell, after visiting Cork and various other parts of Ireland, has returned to Dublin. During his sojourn in the provinces, hundreds of thousands of his countrymen congregated at his beck, and his progress resembled a continuous ovation from his outset until his return. He addressed them, on every occasion, in the most inflammatory strain, condemnatory of the British connexion, while he poured out the most unmeasured vituperation and ridicule against Sir Robert Peel, the Duke of Wellington, and Lord Brougham. The great bulk of the Catholic clergy have thrown themselves headlong into the movement, the rent comes pouring in by thousands of pounds per week, and all classes seem to regard a crisis at hand.

Troops are daily pouring into the country. government steamers are constantly engaged between the Tower of London and the Pigeon-house, Dublin, in carrying and landing arms, the Castle in the latter city is being placed in a state of defence, and every thing shows the Government anticipates an immediate outbreak.

Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connell.

The troops stationed in Ireland, will amount, in June, to about 25,000 men.

Almost every door in the city has chalked upon it, "Repeal or Blood!"—*Cork Constitution.*

Mr. O'Connell will not leave Ireland to attend to his parliamentary duties before the 10th of June.

All the Irish forts, castles and battlements, have been inspected by a government engineer, and ordered to be repaired and placed in a state of perfect utility. Indeed, the preparations of government are such as would indicate that a civil war is not far distant.

All over the south and west of Ireland, the people are meeting in hundreds of thousands, and are addressed by O'Connell and his numerous friends, in speeches of the most violent and inflammatory character."

Over four thousand dollars were contributed in one week to the Irish Repeal Association. And twenty-five hundred were sent by the last steamer from New York, for the same cause, besides the sums sent from Baltimore, Philadelphia, and Boston.

In the present condition of Europe, it is evident that a resort to arms between England and Ireland must result in the most disastrous consequences. The sympathy which must be felt for Ireland by the Chartists of England, and the Republicans of France, and this country, will render it no easy task to reduce the 8,000,000 of Irish to submission. And the shedding of blood in Ireland may not unlikely light a flame in Europe that will embroil the whole civilized world in war.

When the wrath of the Lord shall come it will find the nations angry. Who can say but they are now being gathered together to the battle of the great day of the Lord God Almighty. We shall wait for farther intelligence with much interest.

PUSEYISM. On Sunday week, Dr. Pusey preached a sermon in Christ Church Cathedral, Oxford, in which he avowed his belief in transubstantiation and the doctrine of the mass. A copy of the sermon has been demanded by the University authorities. Dr. Pusey has given it to them, and a good deal of anxiety is evinced to know what steps the college heads will take in consequence.

SCOTLAND. Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications, which has taken place since the time of the reformation. Nearly 500 ministers—the heart's blood of the church, embracing all that are most distinguished for learning, talent, and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matters of discipline with the civil power.

TROUBLES IN WALES. The little principality of Wales has been giving some uneasiness of late to the "powers that be." The southern portion more especially, has been the scene of a series of *emeutes*, which show an unhealthy tone of feeling amongst the peasantry. Hitherto their depredations have been confined to midnight crusades against toll-bars and toll-keepers, by bands of confederated laborers yelet "Rebecca and her daughters;" but recently their boldness has become more audacious, and the magistrates have in contemplation to place the disturbed districts under military surveillance.

Camp Meetings.

BROTHER BLISS.—I wish to say a few words to you through the Signs of the Times, about camp meetings. Myself and others are called upon almost every day to attend camp meetings that have been appointed by individuals in different places, without proper arrangements or provision, and when we attend, often find that our labor is lost or worse than lost for want of proper efforts and pains in getting up the meeting. Brother Hale, with myself and others, concluded last fall that we should not attend these appointments unless they were sanctioned by the regular committee, whose experience has fitted them to act with greater discretion in these matters than those who think that all which is necessary, is to barely say there will be a meeting and let it go at that. One thing more, I think that our camp meetings should not hold over the Sabbath, for two reasons, it takes too many preachers from their congregations, and also, it brings together many that have no interest in the meeting, who make more disturbance than they get good, &c. Our brethren and friends who lecture and are interested in the advent cause, are requested to meet at Haverhill on Wednesday evening, 28th inst. to make such arrangements as they think proper, in regard to camp-meetings.

For the Committee, TIMOTHY COLE.
Lowell, June 22, 1843.

THE GLAD TIDINGS,
OF THE KINGDOM AT HAND.

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.

It will be sent by mail to any part of the country desired.

Seven copies to one address for \$3, thirteen copies for \$5. J. V. HIMES, Editor and Publisher, Boston, June 3, 1843.

Advent Depot at Rochester, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester, N. Y.

CAMPMEETING AT FRANCONIA, N. H.

There will be a campmeeting at the above place, commencing July 5th. Lecturers are requested to be present, and the public generally. A. WELLS.

CAMP MEETING.

There will be a grove meeting about one quarter of a mile from Pittsfield Village, N. H. commencing July 2d, and continuing over the fourth and perhaps over the Sabbath following. Brethren J. Hazletine, of Derry, and T. Cole, of Lowell, are earnestly invited to attend, with all others who may be disposed to. In behalf of the Committee, J. E. JONES.

SECOND ADVENT CAMPMEETING.

There will be an Advent Campmeeting held in Sennett, New York, about six miles east of Auburn, and about half a mile north of the rail-road, one mile east of Sennett village, on the farm of Judge Sennett, in the grove called the "Pine Woods," to commence on Saturday, July 1st, and continue till July 11th: All those who love the appearing of our Lord are requested to come and bring their tents with them, (those who have them.) Those that cannot bring tents can be provided for on the ground at the rate of \$1.50 per week, or one shilling per meal.

GEO. W. PEAVY.

AN ADVENT CAMPMEETING,

In Ashby, Mass. will commence, (should time continue,) on Wednesday, the 28th inst. in the grove in the rear of the Unitarian meeting house, to continue over the Sabbath. It is expected that Brn. Preble, Storrs, and Heath, will be present on the occasion. All necessary provisions will be had on the ground.

For the committee,

W. D. WALKER,
J. W. SPALDING.

SECOND ADVENT CAMPMEETING

Will be held, if time continues, near the line between Cato and Lysander, Cayuga co. New York about one mile west of the Christian Chapel, at Plainville, to commence Saturday, June 24, and continue till July 3. Some of our efficient lecturers of the East are earnestly solicited to attend, and ministers and brethren in general.

G. W. PEAVEY.
Prentiss, N. Y., May 30, 1843.

A SECOND ADVENT CAMP MEETING

Will be held in the town of Warrensville, about ten miles from Cleaveland, Ohio, commencing the 28th of June, to continue one week, and as much longer as the Lord may direct.

The Junior editor of this paper on application, will lecture on the advent, in this immediate vicinity, but will not be able to respond personally to calls from any distance. Lecturers can be obtained for distant fields on application at this office.

Letters

FROM POST-MASTERS, TO JUNE 23, 1843.

Manchester, NH; Providence RI; S Berwick Me; Walpole Ms; Colchester, Ct; Albany NY; Gadsden, SC; E Calais Vt \$1; Stockton NY; Greenville NY; Hartland Vt; Meluin Village NC \$1; Ashburnham, Ms; S New Durham, NH \$1; Wrentham Ms; W Woodstock Ct; Portsmouth, NH; Homes' Hole Ms; Fairhaven Ms; Athol Ms; Essex, Vt \$1; Amoskeag, NH; Derry NH \$1; Nolenerville; Northfield, Ms; Fredericksburg Va; Pawtucket RI; Sugar Hill NH; Byron Me; Belmont, Miss, money rec'd; Danville Ky; St Albans Vt; Coneus, N Y; E Bridgewater Ms; No Bridgewater Ms; Walpole, Ms; Garland, Me; Derby Line Vt; Little Falls NY; Leominster Ms; Acton Corner Me; Wilson NH; No. Dighton, Me; Wareham, Ms; Fall River Ms; N Yall; Littleton, Ms \$1; Geneseo NY \$3; Hamilton, Ms; West Strafford Ct \$2; Galaway, N Y; Wales Ms \$1; Frankfort Mills, Me; Londonderry, Vt \$1.

INDIVIDUALS.

Aaron Clapp \$10; D Goodnough \$2; M Flint \$4; Joseph C Small \$1; G P Martin, H Patten, B H Albee, T L Tullock, G W Peavey, L Lovewell; R. Stubbs, B F Carter, G T Stacey; Hartford Ct; W Bridge, Ala; O Irish, \$1; E Sprowl, \$3.50; L Liffenwell, 56 cts; S G Mathewson, Mary Everett, R Lyman, J D Vorr, Chs Barnes, W B Schemerhorn, \$2; I E Jones, A C White, G W Burns, S Atwood, M Chandler, Lucy Carren, N Billings, C Swartwout, Jno Billings, 50 cts; D Tripp, 'H.' J Weston \$1; J Roberts, Aaron Clapp, C H \$1, Geo Gerry, \$1 for Mrs Adams, all right; E Jones.

Bundles Sent.

Aaron Clapp, Hartford, Ct; 36 Park Row, N Y; H. Patten, Utica, N Y; Chs Greene, 40 Arcade, Phila.; 36 Park Row, N Y; R Lyman, Northfield, Ms; G Rawcliff, Wrentham Ms; Jacob Weston, New Ipswich, NH.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 18.

Boston, Wednesday, July 5, 1843.

Whole No. 114.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Lectures on Prophecy.

BY JAMES A. BEGG, OF GLASGOW.

Continued from page 130.

And in the days of Isaac, this same Abimelek, or another Philistine king of the same name, and succeeding to his throne, had occasion in like manner to rebuke that patriarch also, for deceit precisely of the same kind, with respect to Rebecca, "because she was fair to look upon;" while there was fear expressed on the part of the king, that this duplicity "might have brought guilt upon his head;" (Gen. xxvi. 7—11.) from which we may infer not merely a fear of God's present displeasure, but as implying also a more favorable state of moral purity prevailing there than we are usually apt to imagine.

There was also a Melchizedek, king of Salem, "and he was the priest of the Most High God," to whom Abraham gave tithes of the spoil taken in battle—and there must therefore have been a worshipping people, for whom he ministered in that capacity.—Gen. xiv. 18. What their numbers were, we are not privileged to know; but it is interesting to find that even at this early period, the future "City of the Great King" was already the seat of holy regal priesthood, and that thither numbers of the children of men already came to worship the Lord of hosts, and to be blessed in his name.

Still, however, this knowledge of God, however pleasing and however valuable, was rapidly passing away, and the cup of the nations' iniquity was fast filling up, though not yet full

for a considerable time thereafter. But as the evil was still progressing, the Almighty mercifully interposed for the world's rescue and its bliss, by the selection of one faithful man, through whom, and his seed there should be preserved, and again spread abroad the knowledge and glory of His name. Grieved concerning their evil state, their enmity and distrust, God would show to his creatures, now becoming ignorant of his love, how good and how blessed a thing it is to know and serve the Lord. He would not merely teach them by precept, but would also show them by men of like passions with themselves, and exposed to similar temptations, an Almighty arm ever extended in their behalf, and that it is no vain thing to serve the Lord—that taking hold of his strength, they will assuredly find the reality of his love manifested to them, and his joy over them, when walking in his ways. In the well-instructed family of faithful Abraham, as well as in the example of the patriarch himself, God would present a light in the sight of all upon the earth, guiding men to that righteousness which is by faith, through a race that did so trust him, and, in their own experience, proved the blessedness and peace of walking in fellowship with their God. He would not leave the nations in their idolatries and rejection of that which alone is true bliss, without using the very best means for persuading them to return; and for this important purpose he would elevate conspicuously those of their brethren who were truly acquainted with his character and who were submitting themselves to his guidance, as a light to those who were in darkness.

Pre-eminent now, even among guilty nations, were the descendants of wicked Ham, the influence of whose personal example and perversion of parental training, may be read in the history of those devoted Canaanitish nations who now lived in the land the Israelites were afterwards to receive. The contrast was exhibited between Ham and his brethren, as well as between their children; and from the manner in which the curse was denounced by Noah against Canaan, at the time of his father's transgression, we are led to believe that already the baneful lesson had been taught, and that, even on this humiliating occasion, the son of Ham had taken an active part. The evil influence of a godless parent upon his offspring, as well as the good influence of a godly parent upon his, seems thus apparent, and succeeding generations evinced to what a melancholy state a people under such an example and instruction as the children of Ham received, will speedily descend.

Descended though Abraham was, of the seed of Shem, a more dutiful son than Ham had proved, we still find that at the period of which we speak, the land of Abraham's nativity also was defiled with idolatry; and we read that his own father and immediate relatives "served other gods." (Josh. xxiv. 2.) "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred,

and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (Gen. xii. 1—3.) It is not merely of Christ, the One Seed, this promise of blessing to the families of the earth is given; Abraham himself, and his seed generally as "a great nation," are also contemplated as the means of blessing—an idea which, being afterwards more fully developed, will become more apparent, as we proceed in tracing the history of its fulfilment.

Obedient to the heavenly call, Abraham proceeded on the required journey, and having reached Haran, they remained there till his father's death, when he entered Canaan, enjoying the smile of divine favor, living there however, only a sojourner, pitching his tent wherever he came. While dwelling at Bethel, after his nephew, Lot, had departed from him, God again promised him a seed numerous as the dust of the earth, and to himself and them as a possession forever, all the land which he then beheld, northward, and southward, and eastward, and westward.—Gen. xiii. 14—17.

After the victory over the kings, and his receiving the blessing of Melchizedek, Abraham, whose faith in the promise of a seed, made to him ten years before, seems to have been severely tried, in answer to God's express assurance of protection and reward, asks, "What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"—Gen. xv. 1, 2. Divine encouragement is vouchsafed, by the renewed assurance of a seed numerous as the stars of heaven. "And he believed in the Lord; and He counted it to him for righteousness."—ver. 5, 6.

Still the faith and patience of the patriarch had yet to be farther tried, and farther strengthened through that trial. God having once more testified on the occasion just referred to, his purpose of giving to Abraham the land in which he now was, for an inheritance, the patriarch asked a sign or pledge, and Jehovah graciously covenanted in form with him.* And although he is told his seed

* The meaning of the burning lamp that passed between the several limbs of the animals that Abraham sacrificed, has greatly perplexed our divines. It is thus explained by Mr Roberts in his 'Oriental Illustrations':—It is an interesting fact, that the burning lamp or fire is still used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, 'That is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the Temple' (as a witness). When an agreement of this kind has been broken, it will be said, 'Who would have thought this? for the lamp of the Temple was invoked.'

were to be strangers in another land, and there to be afflicted 400 years, it is divinely promised that they should afterwards be brought out with great substance. "And in the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" ver. 18. If the seed are to be numerous, so are the boundaries of a land sufficiently large for a very numerous people. But the seed from which they were to spring was not yet given; and Abram was still to exercise believing trust in the faithfulness of Him who had promised.

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly." Gen. xvii. 1, 2. An Almighty arm being thus again presented on which to lean, a demand of righteousness is made which that proffered strength fully justified, but, without which strength, compliance would have been impossible; and the assurance of a numerous seed is again given. On this interesting occasion, additional important circumstances are introduced;—God renews his covenant with Abraham, and it is now promised that he shall be "a father of many nations." His own name is therefore changed from Abram ("a high father") to Abraham, ("the father of a great multitude,") for, "saith the Lord, a father of many nations have I made thee." The name of his wife, also, was changed from Sarai, ("my princess,") to Sarah, ("the princess;") for, "she shall be a mother of nations; kings of people shall be of her" and their faith in the truth of the promises of which these new names are expressive, was required to be manifested by their present adoption of the change, while no time is yet specified as that of their fulfilment. Abraham is, however, to be the progenitor of "kings," and Jehovah is pledged to be a God to him and to his seed, and to give to them "all the land of Canaan for an everlasting possession," circumcision being enjoined as the token of the covenant.

The day of Abraham's joy at length draws near; for the Avenger, on his way to Sodom, the patriarch's guest, now sets the time when the incredulous Sarah shall indeed give birth to the heir, in whom their seed is to be called. (Gen. xviii.) And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.—Gen. xxi. 1–4. Not yet, however, have the trials of Abraham ceased; for "it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold here I am. And He said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Gen. xxii. 1, 2. Sad and doubtful mission to any but the father of the faithful; he, however, demands not the reason, nor questions its propriety. It is God that calls, and Abraham obeys with alacrity, and receives the high acknowledgment of di-

vine approbation, for this the crowning act of a life, recorded at such length, in which true faith was throughout so conspicuous.

The discipline to which Abraham was thus subjected, subsequent to his leaving his country, his kindred, and his father's house; was eminently fitted to qualify him, physically, mentally, and spiritually, for the place he was intended to fill as the great instructor of men. His faith in God as his divine guide was, as we have seen, peculiarly tested; as it is the most important of all human acquirements. Dwelling originally in Ur of the Chaldees, the Lord had called him to go to a land which should be shown unto him; "and he went out, not knowing whither he went." His wife old and childless, the Lord yet promised, "I will make of thee a great nation;" (Gen. xii. 2.) "and he staggered not through unbelief." All the land of Canaan was promised to him and to his seed, but he nevertheless beheld it to be still entirely occupied by fierce and numerous nations, not easily to be dispossessed. He walked indeed by divine direction, the length and breadth of this promised land; still, however, he was all the days of his life but a sojourner in it; so that although God had absolutely promised it to him as an everlasting possession, He "gave him none inheritance in it, no not so much as to set his foot on;" and Abraham's faith continues even now in exercise, as he waits for the City which hath foundations.

Every part of this dealing with the patriarch, was well fitted, as it was designed of God, to be to him the means of yet increasing that strength of faith which had already enabled him to become a pilgrim. The promised seed was long delayed; yet Abraham was assured that no stranger should be his heir. Sarah, becoming impatient, gave Hager, her maid, to the bosom of her husband, and Ishmael is born; but still "The son of the bond woman shall not be heir with the son of the free woman." (Gal. iv. 30.) Sarah, ninety years old, at length conceives, and Isaac is born; but before he is grown to man's estate, Abraham is called to take his son whom he loved, and in whom all his hopes are centred, and in the land of Moriah to offer him for a burnt offering to the Lord; yet, in the purpose of his heart, by faith, "he that had received the promises, offered up his only-begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead from whence also he had received him in a figure," for before the angel of the Lord interposed, he had taken the knife to slay his son.

Besides typifying that wondrous transaction in prophetic prospect of which Abraham called the name of the mount, Jehovah-jireh, saying, "In this mount the Lord will appear," (as his words are rendered by all good critics,) he was thus also in a remarkable manner trained most perfectly to trust in God, ever hoping against hope, by finding continually the faithfulness of Him in whom he believed, and on whom he leaned. We have at once exemplified in this history of the Father of the faithful, the power of faith, and taught to admire how the Lord, strengthening faith by its exercise, was thus qualifying him to be a noble example, and, by his experience, giving to his family, and through them, to all the earth, the highest encouragement thus to follow in the footsteps of their great progenitor.

I know, indeed, nothing to compare with

Abraham's conduct in his last great trial, in the history of any other mere man that has ever lived upon the earth. Every circumstance connected with God's demand, was so trying to flesh and blood, and these very circumstances dwelt upon by God, as if to aggravate the amount of suffering, to be inflicted upon Abraham, unless help had been brought in an unwonted manner. The man living by sense must have said, "an injunction to the commission of murder!—of murder the most unnatural, that of a father imbruing his hands in the blood of his own son, and that son his only son, his beloved son." The youth to be put to death, not in anger, nor in haste, nor in tumult, but calmly and deliberately, with full time allowed for reflection upon the bloody deed, and all its alarming consequences—enjoined over-night to prepare, and in the morning with the necessary materials to proceed upon the mysterious journey—to converse by the way with the intended and unsuspecting victim, who himself, by his questioning about the needed lamb, allowed not his father's thoughts to be diverted from the wondrous object of his journey—to build an altar, to arrange the fuel-wood, to bind his son and lay him on it, to stretch forth his hand to take the knife, apparently fatal to all the fond hopes he had cherished in his son, that son in whom alone his seed were called! What could nerve the parents arm for such a deed, in such a case? Faith could! yes, the faith of Abraham enabled him to yield obedience even in this trying hour—the faith that the God by whom the sacrifice of Isaac had been demanded, was able to raise him again from the dead, although Abraham had never witnessed a resurrection, nor knew of one having been seen by others; for such a thing had not then been—although, like Job, he looked for one to come. This was indeed an amount of faith which rendered him a fit instructor of those who after him were to be the world's monitors, as to what is pleasing to the Lord.

My dear friends, as well directly as indirectly, we, who are not of the circumcision, are called to profit by the example of Abraham's faith; for "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised."—Rom. iv. 11, 12. The trial of our faith is with God very precious, and therefore it is often subjected to the purifying—not that it should ever be found to fail, but that it may be mightily increased. Science lends us here a useful and appropriate illustration. When its disciples has imparted magnetic virtue to a bar of steel, and wishes to increase the power, he employs for this purpose, a method corresponding with that of the God of Abraham, in Abraham's case, and in the case of all who note and profit by his teaching. Instead of allowing the newly-formed magnet to lie unused, as if it would thereby acquire additional strength, he causes it immediately to be loaded with the full weight it is found able to sustain, and gradually from day to day, he increases this its burden by very slight additions. This has been found the most effectual way in which the desired object can be accomplished; while

magnets have thus been formed of such power as to be able to suspend two or three times the weight they could lift at first—thus increasing their capacity by the very process of adding to their task of burden-bearing. So God deals with us. According to our increasing capacity of sustaining trial, he often adds yet more, for the very purpose of strengthening the faith in which already he has pleasure; and at all times he is making demands upon the faith of the strong, which he lays not on the weak, seeing that the latter would thereby be destroyed, instead of being enlarged. This is beautifully illustrated in the case of Job. In the first testimony which we have of this patriarch, he is divinely declared to have been "perfect and upright, and one that feared God, and eschewed evil,"—"none like him in the earth."—Job. i. 1, 8. He is, however, made to feel how little comparatively his faith had hitherto been brought into exercise (Job. vi. 5.) He had comforted others, and instructed them, (chap. iv. 3—5.) and now he is to be better qualified for such heavenly work—and this by trials of the severest kind. And so it proved; for his manifold and varied calamities resulted in the remarkable confession, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes."—Job. xlii. 5, 6. And so it was in like manner with Abraham. By gradual increase of demand upon his faith, and that demand being uniformly justified by the fulfilment of the divine promises, he ultimately attains a degree of confidence in God, from which at the outset he may have been at a great distance, marked as his career is by repeated failures, when put to trials much less severe.

This view of God's purpose in the call of Abraham and his seed, is well confirmed and illustrated in the divine communication to him when Sodom and Gomorrah were about to be destroyed for their wickedness. "And the Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—Gen. xviii. 17—19. Not only should his descendants be the people of whom as concerning the flesh Christ should come, but they themselves were nationally to be a blessing unto all other nations; for God knew Abraham's faithfulness and diligence in instructing his children and his house, and he foresaw as the blessed result that they also should keep the way of the Lord; while others when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. (Rom. i. 22.) Abraham was known of God as one who had not only tasted that the Lord is gracious, but who realizing the important place in which he stood as God's witness, was training his children and domestics both by example and by precept to keep the way of the Lord, and to do justice and judgment. He was thus preparing a race of descendants who walking in the footsteps of their father's faith, might serve as a light to enlighten the nations amid the darkness which brooded over them concerning the dealings and desires of the righteous Lord.

Mindful still of his offspring, notwithstanding all their perversity, and ever contriving

for their good, God was now organising a scheme for the instruction of men, through the house of him whom he condescended to call His "friend;" and, therefore, before inflicting vengeance on the guilty cities of the plain, he would explain to Abraham more fully and distinctly the principle of His righteous government, which rendered necessary the impending judgment—that as the patriarch would teach his family to keep the way of the Lord—and that as he would not only himself become a great and mighty nation, but that through him all the nations of the earth should be blessed, the righteous ruler would first expound to him the principle of his procedure, in this intended act of awful overthrow. He would not hide this from Abraham, because of the patriarch's desire to impart to others a knowledge of the way of the Lord; thus being the very reason assigned by the Most High, for his condescension upon this occasion—"for I know him that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment."

This truly paternal anxiety for the spiritual welfare of his family, divinely approved, in Abraham, is beautifully exhibited in the care he afterwards manifested that Isaac should not be united in marriage to any of the daughters of the grossly wicked and doomed nations of Canaan. And the happy result of the training of his household is no less conspicuous in the religious conduct of his steward Eleazer while on this delicate embassy. The birth of Isaac had marred the prospect which this faithful domestic had long enjoyed, of being himself his master's heir. Yet still he is found the faithful, disinterested, devoted servant, to whom can best be entrusted this important charge. And while he exercises all due discretion, in the spirit of Abraham himself, he asks in prayer from God guidance and success in his mission, and ascribes to Him the praise when both were vouchsafed.—Gen. xxiv. 12—27. 53.

CONCLUDED IN OUR NEXT.

Important Truths.

WHAT ARE THE SIGNS THAT THE EXPECTED MILLENNIUM IS APPROACHING? Hear the New York Observer. Its leading editorial last week is a comment on the statement of the Unitarian paper in Boston: "The leaven of Unitarianism now working in the Calvinistic churches, is one of the most remarkable signs of our age."

On this, the editor of the leading Presbyterian paper in America says:

"In those churches where preachers of late years, siezed with a mania for intellectual preaching as distinguished from spiritual, have been smitten with the soulless beauties of transcendentalism, and rising above the dull atmosphere of old and homely truths which have been from childhood their vital breath, now live and think, and preach in a world of thought all new to them, and all unknown and unintelligible to their hearers; in those churches 'the leaven of Unitarianism is working,' and bye and bye, it may leaven the lump.

"It has been our misfortune, occasionally, to be under the necessity of listening to a sermon from preachers of this stamp; men whose views are, in truth, of the transcendental school, or who affect the transcendental style; men, whose preaching meets precisely the Scotch-

man's definition of metaphysics, 'where the hearer does not know what the speaker means, and the speaker does not know what he means himself;' and we have not been surprised that men become infidels under such preaching. He who professes to preach the gospel, professes to preach Christ and him crucified, and when a congregation of ungodly men hear from the pulpit nothing but the vapid essays of a transcendentalist, they must feel that he, who thus seeks to entertain and not to convert them, does not believe in the spirituality of the gospel, and if they soon learn to despise the orthodox faith, and love that which denies depravity, and atonement, and regeneration, and all that is distinctive in the gospel as a Christian system, the result is as natural from the cause, as winter after the summer's sun has gone, or death when the spirit has been called away.

"At the risk of being compelled to give the proof, we hazard the opinion that this soulless style of preaching is finding its way into our pulpits.

"To arrest the progress of such an evil, to save our churches from sliding into error, and to bring sinners to repentance, the gospel must be preached in its purity, pointedness, and power. The truth is the instrument; the truth of God, and not the imaginings of conceited men. Fox in his Martyrology gives in these well chosen words, the sum and substance of the preaching of Bradford, one of those who went to heaven in a chariot of fire by the order of Bloody Mary. 'Sharply he pointed out and reproved sin, sweetly he preached Christ crucified, pithily he impugned heresies and errors, earnestly he persuaded to godly life.'

"That was martyr preaching. If the fear of the faggot and flame is needed to rouse the ministry, if men will preach like that only when martyrdom is the reward set before them, we would almost pray, God send us persecution. Let the Romanists for a season have the power, and let the ministers of Christ be fired with apostolic and martyr zeal, and their lips, touched with living coals from the altar before the throne, shall be eloquent for the truth, and error confounded and affrighted shall flee away. But in days of peace and prosperity, the style of preaching degenerates; the spirit and the power fail; and in the very season when no danger is apparent, and gradual advancement in truth and righteousness is expected as a matter of course, then the enemy, by night, deposits in this pulpit and that, a little leaven of heresy, and while men sleep, the work goes on, like poison, that stupefies to destroy."

RELIGION.—How much religion have I? Just as much as you act out in practice.—Religion is not like bank stock, which can be locked except when needed for occasional use. Yet many persons seem to consider it as something, which can be kept in reserve, laid away in the heart, or only to be displayed on special occasions. What opinion should we form of the man who should inquire, "How much wisdom do I possess?" We should say just so much and no more as you exhibit in practice. But he replies, "I use but little, it is true. My plans and conduct do not denote much, if any; yet I have a supply for occasional use." This would crown the evidence of his folly.—But religion is as unlikely to be locked up as wisdom. Then how much religion do you act out? That is all you have.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JULY 5, 1843.

THE DECREE IN THE SEVENTH OF ARTIXERXES LONGIMANUS. The question is often asked why we date the seventy weeks from the date of this decree, when there are three other periods when decrees were given respecting Jerusalem? We answer, according to Dan. vii. 25, the 70 weeks were to date "from the going forth of the commandment to restore and to build Jerusalem, and the walls were to be built in troublous times." The decree in the first year of Cyrus, it will be seen by Ezra 1st. had reference only to the building a house at Jerusalem.

Under this decree the foundation of the walls of the temple were laid, but they were troubled in building, and the work was made by force to cease. See Ezra 4th. The seventy weeks therefore could not be dated from this decree, as it had no respect to the restoring and rebuilding of Jerusalem. In the reign of Darius, the decree of Cyrus "was found at Achmetha, in the palace," and was again renewed; and under this decree, the "house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius," Ezra vi. 15, 16, and the house was dedicated with joy. This being all the second decree had reference to, the seventy weeks could not date from it.

The next decree is found in Ezra 7th, in the seventh year of the reign of Artixerxes Longimanus. This decree could not have reference to the building of the temple for that was finished and dedicated. Some contend that it only had reference to the purchasing of offerings for sacrifices at the temple. But it could not be limited to this, for the decree says, verse 18th, "And whatsoever shall seem good to thee and thy brethren to do with the rest of the silver and gold, that do after the will of your God." 21st verse, "whatsoever Ezra the priest, the scribe of the law of the God of heaven shall require of you, it be done speedily." It will be thus seen that unlimited power was given to Ezra to do according to his pleasure. Moreover we see by the prayer of Ezra ix. 9, that he did consider it a decree to rebuild the wall of Jerusalem. "For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a WALL in Judah and in Jerusalem." Under this decree the wall was begun; and the decree in the 20th of Artixerxes, is evidently only a renewal of this same decree. See Neh. ii. 7, 8, It consisted of only two letters, one to the governors beyond the river, that Nehemiah be carried safely over—and the other to Asaph the keeper of the king's forest, that timber be given for the wall, &c. "Moreover, I said unto the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest; that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."

As no new decree was here made to rebuild Jerusalem, the seventy weeks can only be dated from

the seventh of Artixerxes, B. C. 457. That that is the true time from which to date the seventy weeks is farther proved by the fact that the wall was rebuilt in seven weeks or 49 years in troublous times, being finished under Nehemiah. Also from that decree to Messiah the prince when he entered on his public ministry was seven weeks and three-score and two weeks or sixty-nine weeks. And the one week during which Christ confirmed the covenant with many, completes the seventy, and brings us down to A. D. 33, the end of the 70 weeks. It would therefore seem to be established past a doubt that the decree of the seventh year of Artixerxes, is the decree from which the seventy weeks and 2300 days are to be dated.

"THE BALM OF GILEAD," (Universalist,) informs its readers that they have nothing to hope or fear from any future coming of Christ. Its editors claim that they "are already saved." If so, if they are already saved in the full sense, then they have no salvation to hope for in the future, and if none in the future, they have all the heaven they expect to enjoy. If they are now saved, then the salvation of all men must be in this life, and as salvation here, does not make all men happy, it follows that all men with such a salvation will not be sure of happiness in the future state.

The "Balm" says that "none but such as possess a spirit of demons could desire to witness such a scene as the advocates of Millerism have predicted will be witnessed the present year." Now the editors of that paper know that we make no predictions whatever as to the events which will take place at Christ's coming. We take the Bible and read what saith the Lord in passages like the following, and parallel Scriptures. Mal. iv. 1, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Jer. xxv. 30—33, "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Dan. xii. 1—3, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Math. xxiv. 30, "And then shall appear the sign of the Son of man in

heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

If therefore Universalists believe no such predictions, then they do not believe the word of God. They attempt to evade the question by saying that such is figurative language. If it is figurative then it will be fulfilled figuratively, and the events at Christ's coming, will only be in accordance with the true meaning of the words; and therefore such predictions do not cause the Universalists to oppose this doctrine.

It is a singular fact that when we express our belief in the language of Scripture Universalists do not hesitate to say they disbelieve it, and yet when you show them the same language in the word of God, they reply it is figurative.

Ask a Universalist if the word *damned* means future punishment, and he will reply no; but ask him if he believes that he that believeth not will be damned and he will also tell you no.

The great secret of Universalists opposition to the doctrine that Christ will soon come again to this earth is, they fear that if he does come, it will prove true that that day will burn as an oven, and that all the proud and all that do wickedly will be stubble.

Answer to the enquiries of "H."

1ST. If the Sanctuary is to be cleansed at the end of the 2300 days, must not that precede the coming of Christ? Ans. Christ will himself come to cleanse the sanctuary. If the Sanctuary is the church, we read, 2 Thess. ii. that the Man of Sin will sit in the temple of God until he is destroyed by the brightness of Christ's coming. If the Sanctuary is the world, we read, Matt. xiii. that "in the end of the world, the Son of Man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

2ND. "The Savior told his disciples that the wheat and tares should grow together till the harvest, and then he would send his angels and gather the tares together, first in bundles to burn them. Also in the parable of the 'net and fishes.' He will send forth his angels, and gather out of his kingdom all things that offend." Now if these events have not taken place, may not those who are looking for the Lord previous to these things, be mistaken? Ans. Those things will not take place until the Lord comes, for we read, Matt. xxv. that "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Also in Matt. xxiv. 30, 31, we read, "And they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Christ must therefore come, and send forth the angels at his coming. Again, in the parable of the tares and wheat, the wicked are to be bound in bundles to be burned, first, before the wheat is gathered in the barn, i. e. into the new earth; and not first before the coming of Christ, or the gathering together of the elect at his coming. Those therefore who are expecting the Lord will delay his coming until other events are fulfilled, will be in danger of the Lord's coming in

a day when they look not for him, and in an hour that they are not aware of. "What I say unto you I say unto all, WATCH."

Christian Courtesy.

We can but notice how those of the religious press who have been the most enraged at the doctrine of the advent near, regard each other.

If it is admitted that they speak the truth respecting themselves, we hope we shall be guilty of nothing that will call forth their approval. We copy the following from the Christian Reflector, in reference to some remarks that Parsons Cook made before the general Assembly of the Old School Presbyterian church, respecting the "sad havoc" made by "Millerism" in the Baptist and other churches. The Reflector says:—

"It is not merely a slight mistake, a little exaggeration of the truth—it is a GREAT AND AN UNEQUIVOCAL FALSEHOOD; and if it were not for using unseemly words, we should say, it is an infamous libel on the denomination."

Again:—

"Mr. Cook is one of the editors of the New England Puritan, and if the religious press is to be conducted by men who, to gratify mere sectarian spleen, can exhibit such an entire recklessness of the truth—can make the most astounding MIS-STATEMENTS at hap-hazard, and declare them to be the result of "an actual examination of statistics," alas! for the purity and the influence of that press, whose integrity and honor we are bound to preserve and maintain."

That there is more truth than poetry in those remarks of the Reflector, we are not prepared to deny; for some of Mr. Cooks "mis-statements at hap-hazard," respecting the advent cause, put forth as truth, prove too well that he is open to such imputations. But we allude to this to show that while the Rev. H. A. Graves, the editor of the Reflector uses such language in reference to Mr. Cook, he admits articles into his own paper, respecting the advent, which makes his language applicable to himself. We quote the following from the same Reflector that contained the above references to Mr. Cook.

"The advocates of the doctrine of the second advent in 1843, boast of having several different modes of calculating, from the prophecies of Daniel, all of which unite in fixing the event in the present year. This show of arrangement is quite imposing, and with many persons, comes with all the authority of demonstration. In addition to these numerous proofs from prophecy, chronology and history, many independent proofs have been announced from time to time, such as the reported mortality of the "sycamores," alias, buttonwoods, last year, which Mr. Miller called in as a proof of his theory, but which, as if in mockery of his prophetic illumination, have since come to life; the earthquake at Cape Hatien, appearances in the sun and stars, and above all, the comet, which certainly was the lucifer match to burn up this world of ours."

That Mr. Miller ever called in any such proof as that, it will be necessary for Mr. Graves to bring forward some evidence, in order to avoid the application of his language to himself.

Again we quote,—

"It was reported to me by a clergyman who knew it to be a fact, and as it forms a new and independent proof of the truth of Millerism, the advocates of that doctrine must be gratified to see it in print. A certain farmer was much tried in mind in regard to the truth of Millerism; till at last, after praying over it a great while, he concluded to submit it to the Lord, and to pray that the Lord would give him some sign, to settle the question for him.

Soon after he went to market with a load of hay, and on weighing it off,—and lo! and behold!! his load of hay weighed exactly 1843 pounds!!! This settled the question with him. The world is to come to an end in 1843. And this is in fact the BEST PROOF which has yet appeared of Mr. Miller's theory."

This last needs no comment. A man who will give such a foolish story as better proof of the advent than the word of God, needs no reply.

Dr. Weeks, vs. Dr. Weeks.

OR THE MISTAKES OF WEEKSISM.

In No. 6 of his mistakes of Millerism he begins as follows:

"In my last number I pointed out some of the mistakes of Mr. Miller in relation to the downfall of Paganism in the Roman empire. To make his prophetic periods end in 1843, it is necessary that paganism should fall in 508. But I showed by extracts from historians of undisputed authority, that paganism fell in the Roman empire, long before that time, there being no pagan emperor after Julian, who died in 363, and all the emperors who followed him being professed christians. After the governing power of the empire ceased to support paganism, and used its influence to support christianity, the Roman empire was no longer pagan."

In the same article he has given it as Mr. Miller's 140th mistake that paganism did not cease till long after 508. He says:

"But the greatest mistake in relation to this matter is, to affirm that paganism ceased in 508. The Saxons in Britain, whom all reckon one of the ten kingdoms, had the gospel first introduced among them in the year 597, and did not cease to have pagan kings till about 666. The Lombards in Italy were pagans till the year 585, and the gospel did not prevail in Hungary before 989."

1st. Paganism could not have ceased in 508 because it ceased long before that.

2d. Another mistake, paganism did not cease in 508 because it existed long after that. Such is the logic that grave and reverend doctors of divinity are obliged to use, to disprove that the coming of the Lord draweth nigh.

New Work.

The "Millennial Harp," part second will be out in a few days. It has been compiled with great care and will contain a choice collection of advent tunes, and songs of Zion, which, we trust will add to the interest of our social meetings, in being sung to the praise of the Lord.

"Praise ye the Lord. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

EVIDENCE OF RETURNING SANITY.

It is said that a Millerite went into a shop recently, and wished to obtain a new ascension robe, declaring that his old one had been made so long it was quite out of fashion. We don't believe a word of it.

Olive Branch.

It seems from the above, that the editors of the Olive Branch have so far returned to a state of moral sensibility, that they declare their disbelief of their own assertions.

Hear what our Lord saith, Mark viii. 38, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

High Handed measure of the New York Presbytery.

In November last, the Rev. John Lillie, presented to that presbytery a regular certificate of dismission, and recommendation from the classes of N. York, which is under the care of an ecclesiastical body in correspondence with that presbytery. Mr. Lillie submitted to an examination in compliance with the rules of the Presbytery, which examination was entirely satisfactory, and he declared himself willing sincerely, and cordially to receive and adopt the Confession of Faith of that church, as the confession of his faith, and to answer in the affirmative all the questions proposed to the candidates for the ministry. Then the Presbytery proceeded to question him on subjects not named in the public standards of that church, which had always been regarded as matters of opinion and private judgment, a new test of ministerial communion.

In this examination he avowed his belief in a personal pre-millennial Advent of Christ, and that he will reign with his risen and changed saints at least 1000 years. For this cause alone the Presbytery rejected him, but refused to assign or record the reason of his rejection.

He denied any connection with the doctrine of the Advent in 1843, but merely believed in the pre-millennial Advent, as millions in all ages have believed it. This result shows the growing disposition there is in the church, to erase from its connection all traces of this holy and ancient doctrine.

Among other protests presented to the spring session of that Presbytery, was one from Rev. John M. Knobs, from which we quote the following.

"The undersigned believes that the views avowed by Mr. Lillie relate to points and details on which the standards assert nothing; that they are at least, as reconcilable with the declarations of the standards as the views which the majority are supposed by the undersigned to prefer; that at the worst, they can be considered only as fanciful expositions of the passages of scripture on which they are founded; that they are sustained apparently by the literal language of those scriptures; that such views have always been admitted to be, if not correct, at least such as are to be safely allowed, as being in themselves innocent; that in the present state of our knowledge respecting unfulfilled prophecy, there is a call for mutual forbearance; and that these particular views are at this moment held and published by ministers of the Presbyterian Church without censure.

The majority, *arguendo*, attributed to Mr. Lillie, views which he not only did not avow, but from which—when it was insinuated that he held, but concealed them, or the apprehension was expressed that he might fall into them!—he expressed his dissent and abhorrence: e. g. the views of the Fifth monarchy men—and those which are attributed to the recent sect of the Millerites—whose leading and distinctive tenets are utterly inconsistent with those avowed by Mr. Lillie.

The majority also drew certain reprobated conclusions from his avowed views, which Mr. Lillie would not admit, and which the undersigned deems to have been illogically inferred.

The majority refused to adopt a motion for recording the ground, and so far as the undersigned remembers the only reason which they specified and urged in their argument against the reception of Mr. Lillie, which reason manifestly governed the decision. One of the majority, distinctly avowed, that his vote for the reception of Mr. Lillie was arrested by the development of his views on the subject of the Millennium, and of the coming of Christ; and others spoke to the same purpose.

The undersigned by no means intends to take

the ground that the Presbytery is bound in every case to record at length their reasons for a decision. For perhaps it would be impracticable to do so, in some cases; as when different individuals have been governed by separate and independent motives—and some of these not expressed at all; and in other cases, an allowable discretion would suggest to record a simple decision without specifying reasons—provided no great principle be involved, and no right be invaded."

The following letter from Vermont shows that the same principle is there at work.

The cause in Vermont.

DEAR BROTHER.—I have delayed writing for some time in hopes that some more able hand would inform you of the state of things in this part of Vermont. During the winter brother Green lectured with excellent effect, in most of the towns in this region, but the work of grace seems to be finished about here. I am forcibly reminded of the state of things just before Christ finished his mission. So many became offended with the plain truth that nothing could be done. Opposers of the Advent near, seem to be banded—pledged together that nothing more shall be done, the most deadly opposition is made by the Pastors and principle of the flock—so we can see the force of the awful warning of Jeremiah in the last verse of xxv. chapter.

The Association of Congregational ministers with which I am connected—(which too is called the most liberal in the State,) have passed a resolve that will exclude all further teachings in this name—for it is enacted that no Congregational minister shall preach or lecture in any town where the minister is opposed if "all the church and people do wish to hear."

This seems like the words of the prophet Ezek. iii. 25—27. "But thou, O son of man, behold, they shall put bands up on thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house."

Now we have pitied the poor Methodists and others under Episcopacy, and boasted of the democracy of our broad and liberal platform. In many towns, the larger portion of the church (common people) are willing, and even anxious to hear on the subject, but some two or three of the more popular and mighty ones, will manage to overrule the whole, and such men of course do not want to see Jesus.

One thing seems astonishing to me. Our clergy pretend to believe that Christ will come; and that according to the apostle, we ought to love his appearing—now why do they not sometimes preach these doctrines, and so keep out of the hands of the infidels? Now in this region the Universalists are better pleased with the "Orthodox" preaching, than their own—pay liberally—and in many cases bless the ministers, even with profane lips—for, an oath—and a promise to pay such a man for preaching, "my Lord delayeth his coming," is very common. The work seems to be done—for poor souls in this region: those who are looking for their Lord are strong in their faith—while the bands of the scoffer and the evil servant seem to be made strong. For four years past I have encountered many trials, while holding to this glorious doctrine—but I have a hope that is truly an anchor to the soul—the year of my Redeemer is come.

How much better will the child of God feel, if, (I use it with reverence,) he should love his Savior and his appearing, so as to take too little evidence, and be deceived in regard to the times: then he would on the ground of the infidel and scoffer, treating the whole subject with bitterness and wrath.

Now I would most solemnly entreat my brethren in the ministry, and members of Zion generally to

pause, look around you, and see who are your friends! How can it be that you can feel right in regard to this doctrine, and feel just as the Deist, the Universalist, the drunken and the vile do, and still be a separate, peculiar people? Now can we apply the words of Christ in Luke xxi. 28, or of Paul in 1 Thess. iv. 18, or, of the apostle to Timothy, 2 epistle iv. 8: and as ministers, drive from "their pulpits!" all those brethren who would give a reason for their hope, or as members of Christ's body, prefer the preaching even of Universalists, that their Savior is never to come to the once glorious hope, Israel concerning Israel's God?

Brethren we are on the very borders of the Judgment, it is time for us to be separate from those who know not God, if we would escape the destruction mentioned by Paul in 2 Thess. 1 chapter.

My hope is strong, and so is my faith in this blessed cause. Yours truly.

LYMEN LOVEWELL.

Richmond, June 7th, 1843.

Thoughts on the closing Year of Time.

DEAR BROTHER.—We have gained the last yielding sands of time! this year, like a converging glass, collects all the prophetic rays into a brilliant focus, and shows our feet to be just on the verge of the circle of eternal years. To this year has the eye of every prophet turned, whose vision has extended to the consummation, while searching what, or what manner of time the Spirit of Christ which was in him did signify, when it testified beforehand the sufferings of Christ, and the GLORY THAT SHOULD FOLLOW. What scenes are in the circle of twelve months from this time! The desolations of the seven last plagues, paleness on every cheek, every eye glassy, every lip trembling, every knee smiting its fellow knee, the nations angry, the wicked blaspheming God because of their sores, groping their way in more than Egyptian darkness, gnashing their teeth for very anguish, coming up out of the pit and falling into the snare, or avoiding the snare and falling into the pit, crying even unto God, but he will not hear them, wailing, and saying, "The harvest is past the summer is ended and we are not saved," we have sowed unto the flesh and must reap corruption, while the earth shall roar, and heave, and quiver and reel, and "old ocean" boil with internal convulsions until the slain of the Lord shall fill the earth from one end of it, even unto the other end of it; and "ruin drive her ploughshare over creation." "Then shall there be such a time of trouble as never was since there was a nation even to that same time, and at that time shall thy people be delivered, every one that shall be found written in the book.

What terror and glory joined in their extremes! Our God in grandeur, and the world on fire!

But ye saints of God, who now are persecuted for righteousness sake, for living godly in Christ Jesus, whose faith is like gold tried in the fire, though it is now despised it shall be found unto praise, honor, and glory, at the appearing of our Lord Jesus Christ! Your "deliverance" is at hand! Oh my brethren, are these events within the round of a few short months at most! Are we indeed to behold that loved and lovely Savior of whom we have read, heard, and thought so much, in whose name we have asked and received so many blessings? Yes, He that is to come will come and will not tarry. The glory that will cover his head will surpass that of as many suns as there were thorns in the wreath which once encircled it, and clothed with a radiant robe of stars, shall be seated upon the throne of his glory, those hands which were once nailed to the cross shall wave the sceptre of boundless, infinite, eternal dominion, and tip the bolts of final wrath upon his enemies, those feet which were nailed to the accursed tree, while mocking rebels were insulting his pretensions to power, shall stand on Mount Olivet, and it shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the

south; and the valley of the mountains shall reach unto Azal.

He shall be attended by countless troops of angels, so awfully glorious, that the presence of one of them overcame Daniel, which he shall disperse to the four winds as rays of light, to gather his saints of every age from one end of heaven to the other. Thrice blessed day! Abraham, Isaac, and Jacob shall be there, Moses, Elias, Daniel and all the prophets; the apostles of the Lamb, the martyrs, and all the saints of every age and land, from Abel to the last saint sealed in 1843. O may I have some humble place in "that band," and join in swelling the long, loud, harmonious hallelujah, the sound of which John described as being "like the sound of many waters, like the voice of mighty thunders."

Tell, then, my brethren, no longer of crosses, but of crowns, of persecutions, but of glory, for his reward is with him, and his work before him. Yes, we are strewing our last tears, and offering the last prayers that will ever be put into the golden censor, and be borne with acceptance before the Father by our High Priest, before he cometh out of his place (the mediatorial seat,) to punish all the inhabitants of the earth for their iniquity; preaching and hearing our last sermons, enduring our last persecutions; for soon will the hail sweep away the refuge of lies; making our last sacrifices, and enduring self-denial, and confessing the Savior for the last time; and finally, are closing up our whole probation for eternity! A point of time, a moment's space, removes us to yon heavenly place or shuts us up in hell. We have already gained the rapids, and the roar of the leaping cataract, is thickening upon our ears.

Knowing the time, that now it is high time to awaken out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and put on the armor of light, let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lust thereof. Mark xiii. 37, "And what I say unto you I say unto all WATCH!"

J. E. J.

Extract from Letter of G. W. Barnes.

DEAR BROTHER HIMES.—The first that inclined me to think the advent doctrine might be true, was the unchristian remarks about brother Miller, which often appeared in political papers. For as God has said to his disciples, "if ye were of the world, the world would love his own," I thought the hatred of the world to Mr. Miller and his doctrine, was one evidence that it was of God. This made me desirous of seeing Mr. Miller's Lectures, remembering that the wise man has said he that answereth a matter before he heareth it, it is folly and shame unto him.

I accordingly obtained them, and read them with great interest; and I found them altogether different from what I expected. It seemed to me he had the Bible for his guide, and the Holy Spirit for his teacher, that the Spirit and word did agree, and that therefore it must be the truth of God; and never, from that time, could I raise one objection against the time being revealed. Never before did I see such a harmony in the blessed Bible. The prophecies which were once dark and mysterious, now seemed clear. My interest in reading the Bible has now greatly increased. Probably I have read it more within sixteen months, than in four or five years before. I feel truly grateful that I live in the days of the sounding of the midnight cry, when my Savior is soon to be revealed, to be glorified in his saints, and to be admired in all them that believe. But notwithstanding the peace of mind that I enjoy, my heart is truly pained when I realize the awful judgments which are about to be poured out upon those who know not God and obey not the gospel; and especially to hear many who profess to teach the way of God in truth, crying peace and safety when sudden destruction awaiteth them. I feel that while they profess to be a guide to the blind,

The Prophecies.

they have need that one teach them even the first principles of the oracles of God. O that the fruits of the Spirit as described 2d Peter i. 5-7, might dwell richly in their souls, that they may be no longer barren nor unfruitful in the work of the Lord, but rightly dividing the word, might be enabled to give every one a portion in due season, that when the chief Shepherd shall appear, they may receive a crown of glory that fadeth not away. I am firm and unwavering in my belief that soon the clouds will reveal my blessed Lord. And I am daily striving to hold myself in readiness to meet him, that I may be admitted to the marriage supper of the Lamb. I feel that it will be a joyful meeting. O glorious day, O blessed hope. My soul rejoices in the thought. Then "The meek shall inherit the earth, and delight themselves in the abundance of peace." Then "the redeemed of the Lord shall return to Zion; everlasting joy shall be upon their heads, and sorrow and mourning shall flee away." Never, till of late did I feel the force of the expression of the apostle, when he exhorted his brethren to be patient unto the coming of Christ. But how does this exhortation apply to those who have need of patience even to hear about it without getting angry, instead of its affording them any consolation. I have seen many of this last named class during the past winter, and have not to seek far to find enough of them at the present time. I know they say they love the appearing of Christ. But it seems to me, that in works they deny it: and faith without works is dead. I have been, and still am, truly in perils amongst false brethren. Out of 160 members belonging with myself to the church in E. Washington, I know not of more than a dozen who profess to believe we can know any thing about the time when Jesus shall appear; or seem to understand any thing about the midnight cry; though I trust there are more than this number who are well meaning, and whom God will deliver out of the hands of those who are trying to ease their consciences by telling them all is well. The 13th chapter of Ezekiel I have often read, and it appears to me that there is hope in their case.

In the west part of Hillsborough, where I reside, there has been a precious revival this past winter, under the labors of brother Weston, many of the impenitent have been awakened, and brought to submit to Jesus; and with many Christians who were also quickened, are rejoicing in, and looking for the appearing of Christ. We do not forsake the assembling of ourselves together, but exhort one another daily, and so much the more as we see the day approaching. Perhaps there are few who believe in Christ's speedy coming who have more slander and abuse heaped upon them than myself. Yet none of these things move me. I am endeavoring by all means to attain unto the resurrection of the just, and to do my blessed Master's will; that when he shall appear I may be like him, and appear with him in glory. I feel that it is enough for the servant that he be as his Master, who said, "if they have persecuted me, they will also persecute you." "If you be reproached for the name of Christ happy are ye." "If we suffer we shall also reign with him." I feel that these blessed promises applied to my heart, more than compensate me for all I have yet suffered.

It is my ardent desire that all who believe in Christ's speedy coming, may purify themselves even as he is pure. That we may even be enabled to overcome evil with good. That none of us may suffer as an evil doer, but that if we suffer, it may be for righteousness sake.

May we blend the wisdom of the serpent with the harmlessness of the dove, that our efforts may be effectual in winning souls to Christ; and that while we suffer according to the will of God we may commit the keeping of our souls to him in well-doing as unto a faithful Creator. I pray God that our whole soul, body and spirit, may be preserved blameless unto the coming of our Lord Jesus Christ.

Yours in the joyful prospect of this blessed consummation.

Hillsborough June 13, 1843.

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

The zeal of Moses Stuart, D. D. of Andover, against "Millerism," has betrayed him into admissions and assertions, which if true, not only break down the principal barriers between Popery and Protestantism, but also nearly all the defences of Orthodoxy against Universalism. If I were satisfied that his prophetic expositions were correct, I should at once despair of meeting the Universalists and the Roman Catholics with any scriptural logic worth the name. Why, Professor Stuart says that the entire book of Daniel's Prophecy was fulfilled 1800 years ago! The book of Revelation excepting the two or three last chapters, have also long since been fulfilled!! The 24th and 25th chapters of Matthew were fulfilled completely, at the destruction of Jerusalem by the Romans!!! As for Prophetic Chronology, Mr. Stuart sweeps away with one dash of his pen the general, nay, universal belief of the Protestant Church. With quiet dogmatism such as few beside himself can use, he throws back into the darkness of the middle ages, all the best fruits of the Reformation, and all the best directed researches of expositors since the immortal Luther first asserted and maintained the right of private judgment.

The Doctor is determined to prove that the world is to be converted and the Jews restored to their native land. But, if his exposition be true, he ought in consistency, to enlist himself under the banner of the Pope, and with the weapons of an infallible Church, go forth conquering and to conquer. Nay more—he ought to extend his benevolence backward, as well as his exertions forward, and include in his boundless plan of salvation, the generations who have passed away, together with those who are to come. It is a striking fact, that the organ of the Universalists, published in New York city, hails the appearance of Prof. Stuart's Book, as one of the most prominent movements of Orthodoxy towards Universalism, that has been seen during the present century. No wonder. Only say that the Prophetic parts of Daniel, Matthew and John have no reference to a future Judgment, and the Universalist finds it easy work to spiritualize and accommodate the rest of scripture, so as to include all mankind in the plan of salvation, and to nullify all our hopes and fears in the judgment and the resurrection of the dead. I assert, without fear of successful contradiction, that the Doctor's expositions leave Protestantism no better designation than that of heretical non-conformity with the true Catholic Church, and give Universalism at least as good ground to stand on, as any other sect out of the pale of the true indivisible, universal, infallible Church of Rome.

I am astonished and grieved beyond measure, to see what shifts and quibbles are resorted to by the opponents of William Miller, to disprove what the Apostle's taught, "that the coming of the Lord draweth nigh." There can be no question that the same infidelity of the German Theology, had a most disastrous influence over our learned men in the Church. From Eichorn, a distinguished German neologist, professor Stuart gets the principal parts of his singular notions respecting prophecy. What a guide that man must be who denies the plenary inspirations of the Scriptures, and the authority of the Old Testament, my readers may judge.

The truth is, the doctrine of the first coming of Christ in humility, and His second coming in glory, is the cardinal doctrine of the Holy Scriptures. At His first coming, He "brought in everlasting righteousness"—broke down the middle wall of partition between Jew and Gentile—and permitted the Gospel—the good news—of His future kingdom to go on the wings of the wind to all nations. At His second coming will be realized all the hopes of the good, and all the fears of the bad. In that great event, are concentrated the promises to Abraham and his "seed, which is Christ"—all the "glorious things" spoken of Zion, and all the tremendous threatenings thundered against the wicked. His coming in glory is foretold by David, Isaiah, Daniel, and all the prophets and apostles, in "thoughts that breathe, and words that burn." He will come at the sound of the seventh and last trump to destroy

the man of sin, to raise his children of all generations from their graves, to break to pieces the kingdoms of this world—to take from the earth physical nature—the curse, by the agency of fire; and to set up His everlasting kingdom upon the renewed and renovated earth. All this and more, is foretold by inspiration, as contemporaneous with the coming of our Lord.

When shall this stupendous event happen? After the lapse of a thousand years triumph of the Church? After the Jews have been restored to Palestine, and the world has been converted? Not so. The wheat and tares grow together till the harvest and the harvest is the end of the world. St. Paul once had an excellent opportunity of explaining the millennium, if any such state were to exist any where save in the heated fancy of ignorant zealots, or the semi-infidelity of learned Professors. He tells the Church of Thessalonica not to be troubled about the question, whether the coming of Christ would happen in their day, because, said he, a most important event must happen first. What is this event? The complete triumph of the Gospel? No! The Millennium? No, no!! The restoration of the Jews? No, no! no!!! What then? The mystery of iniquities then working, was to be put out of the way, and "that wicked," "the man of sin," "the son of perdition," was to be revealed, who was to be consumed by the spirit of His mouth, and DESTROYED by the brightness of His coming! Some thing, or some person, opposing God—sitting in the temple of God—calling himself God, and yet very wicked, shall continue even to the coming of Christ in the clouds of Heaven. How does this comport with the common notions of the conversion of all men to Christianity?

Reader, be not deceived. Your interest in this important subject is as great as mine. Look well to the Prophetic Scriptures, and then tell me, if you dare to postpone the coming of Christ to Judgment a single day. I dare not, for my life.

Cato, the Elder, was accustomed to close all his speeches in the Roman Senate with these words, *Delenda est Carthago*—Carthage must be destroyed.

The intelligent Christian at the present day has a better warrant for warning his fellow men to prepare to meet Christ at his coming, than the stern old Roman had to predict ruin on the devoted city of Carthage.—*Patriot and Eagle*.

Reports of the Committee

APPOINTED ANNIVERSARY WEEK, TO EXAMINE THE FINANCIAL AFFAIRS OF THE ADVENT CAUSE.

The Committee appointed at the Second Advent Conference held in Boston anniversary week, commencing May 29th, to investigate and report concerning the financial affairs of the publication department of the advent cause, and the disposition made of the contributions for, and the avails of the same, present the following report.

We have attended to the duty assigned us, as far and fully as practicable under the circumstances, and we find that those connected with this department have faithfully applied the donations made to the cause, and also a very large proportion of the profits of the works sold, for the advancement of the same, by sustaining our well known general operations.

We are fully satisfied that brother Himes considers the cause the Lord's, and he only a steward who must soon give an account of his stewardship, and that his determination is to be found faithful unto the end.

We find that the reports respecting this department, as a "speculation" which are so industriously circulated, are entirely without foundation, on the contrary, it appears he has devoted his earnings as freely as his energies, to the giving of the Midnight Cry, we feel that we can give the strongest assurance to those who may wish to aid the cause, that their wishes will be fully carried out in any assistance they can render it, and which is now greatly needed in continuing its operation. Why should the work cease? ought we not to double our diligence as we see the end drawing near.

The following statement of the accounts as ex-

July 5, 43

hibited by the books will suffice we think to justify the above.

Amount paid for general expenses since January, 1843, including balance paid to Committee on general expenses 1842. 781.50

Excess of expenses of the Great Tent, over and above the receipts 1842-3. 200.85

Excess of "Gratuitous Distribution," account kept by clerk over and above donations received. 1508.97

2491.32

We find the concern in debt to the amount of only about \$800, to meet which, we find sufficient stock of books on hand, and a considerable amount trusted out, having been begun and carried on upon the principle of doing just as much and fast as the means would permit without resorting to credit.

THOMAS W. HASKINS, } Com.
EZEKIEL HALE, Jr. }
B. IRISH. }

In pursuance of a vote passed at the Second Advent Conference, held in Boston anniversary week, commencing May 29th, 1843.

I have investigated the affairs of J. V. Himes, as connected with the office of the Midnight Cry, published in the city of New York, and would respectfully submit the following report.

I find that the books have been correctly kept, being in double entry, they readily exhibit the state and condition of the office. I am pleased to say that the affairs appear to have been judiciously managed, both in the editorial and business departments, the former, under the charge of brother N. Southard, the latter, under brother T. L. Tullock, and much good has been accomplished with the means had to operate on.

The office was established on the individual responsibility of brother J. V. Himes of Boston, on the 17th of November last past, and designed at that time, as only temporary, for the express purpose of expending only a few hundred dollars in the publication of a daily paper for a limited period, for the purpose of presenting the great truths of the scriptures on the doctrine of Christ's Second Coming, and disabusing the public mind in relation to the sentiments, the Adventists cherish, and arousing them if possible to a consideration of the momentous crisis which we believe so near. It has exceeded the most sanguine expectations of its friends, having been more extensive, and continued longer than was at first anticipated.

It appears from letters now numbered, and on file that 2000 letters have been received from every section of the country, also from bills on file, that upwards of one million of second advent papers have been published and scattered far and wide.

To every Post Office in this country, publications have been gratuitously mailed, and to many, a considerable quantity. England, the Canadas and other countries have not been neglected. Clergymen have been liberally supplied, and great quantities have been furnished to individuals in different sections of the Union for gratuitous circulation.

The office has received in cash \$8627.83, and business has been done to a much larger amount, the monies have been faithfully expended, and judiciously appropriated. The amount received and credited to donations is \$1863.41.

The amount of books, &c. gratuitously distributed, \$1005.48, and the Midnight Cry upwards of \$4000.

This has been accomplished by receipts as donations, profit or subscription, and sale of the papers and on books. The concern is, however, largely indebted to brother Himes for the use of stereotype plates furnished from Boston and paid for there, (of which no account is made) which has enabled the concern to distribute thus profusely. I would further state that the office is unencumbered by debt, excepting an amount due J. V. Himes, Boston, on account, he having furnished from the depository there, most of the books received and sold. The amount of cash on hand is about \$100, which amount will be inadequate to meet the expenses weekly incurred, without an increase of receipts.

Also the concern has due it on account \$1000,

a very small portion of which can be estimated as of any value.

The stock on hand is inconsiderable, and only valuable as sales can be made.

The Midnight Cry has now reached the sixteenth number of Vol. 4. When 26 are issued, the volume is completed, (if time continue.)

The question now presents itself, shall the paper (which has been such a valuable auxiliary in the cause of truth) be sustained, or shall it cease to be published.

If it is deemed practicable to continue the paper till the Lord comes, it will be incumbent on the dear brethren scattered abroad, to renew their subscription, increase its circulation, and also by voluntary contributions to sustain the enterprise.

The work is prosecuted on this principle, to do all that can be done with the means on hand without involving the concern in debt. If little is received its circulation will of course be limited, if generously supported its influence will be increased accordingly. JOSEPH J. SANGER, Com.

New York City, June 27, 1843.

Doings of campmeeting Committee.

The committee met agreeable to appointment at Haverhill 28th inst., and were perfectly agreed in the following. That there was not a seeming demand for more than two camp-meetings of the Second Advent brethren in the vicinity of eighty miles around Lowell, and those are the only two that have been seasonably requested. The first, about the middle of August, in or near Groton Mass., which will accommodate Haverhill, Boston, Lowell, Carlisle, Westford, Acton, Littleton, Ashby, New Ipswich, Mason, Nashua, and Manchester N. H., and other towns within that circle. There will be a meeting of the committee on the last Wednesday in July, at ten o'clock at Mr Benjamin Hall's in Groton, to select the ground, and appoint the time for the meeting to commence, should time continue. All the friends of the cause that can conveniently, are requested to meet then for consultation.

The second meeting, to be held in the vicinity of Tuftonborough N. H., to commence about the first of September, which will convene Merideth, Gilmanton, Ashton, Dover, New Market, Wakefield, Wolfborough, Osipee, Meltonborough, Sandwich and Holderness.

The meeting of the committee, with the friends interested, will be the first Wednesday in August, at the Christian Meeting House in Tuftonborough, or at such place as Eld. Colby and Thompson shall designate. We hope that our friends in those places, and others, will take these meetings into prayerful consideration; and although their personal wishes, or sectional feelings may not be gratified with these appointments, we must act for the glory of God. Loud and ardent are the calls for lecturers and preachers on the Advent, and we cannot warrant them able lecturers, even if time should continue, to attend the calls for campmeetings in every neighborhood. Several of our able men engaged, and others we hope will attend these two meetings. Should the committee see fit they may hereafter make other appointments.

The committee are unanimous in the opinion that our campmeetings should not hold over the sabbath, unless the work of the Lord should otherwise direct.

Haverhill Mass. June 29, 1843.

HENRY PLUMMER.

EZEKIEL HALE.

APOLLOS COLE.

TIMOTHY COLE. Com.

"GLAD TIDINGS OF THE KINGDOM AT HAND."

The first number of this paper, has been received. We trust it will be made the instrument of a blessed work in Western New York. It is conducted by Bro. Himes and Fleming, and is well filled. A letter it contains from Genesee, says: "We hail with joy the announcement that the Glad Tidings is to be established at Rochester. We trust it will be a fellow laborer with the Midnight Cry and Signs of the Times, and other kindred messengers of light."

The cause in Rochester.

We have received no direct information respecting the meeting there. A report has been current in the papers that the tent was injured by the storm on the 24th inst. The Rochester Evening Post of the 26th has the following.

The misfortune which befel the great Miller Tent on Saturday, has awakened the active benevolence of many of our most respected citizens, who have determined that the tent shall once more arise, and our citizens beneath the shelter of its shade hear the doctrines of Millerism fairly expounded. This is as it should be. We ought at all events to listen, and calmly and dispassionately balance in the mind, the arguments adduced in support of their peculiar points of doctrine.

All mankind do not think alike—nor reason alike—and it is difficult to ascertain whose opinion is correct, particularly on mysterious subjects connected with religion. The professors of the Miller interpretation of the Scriptures, are evidently gentlemen well versed in the subject—thoroughly conversant with theology—have given deep study to this particular branch, and collected the opinions of the most learned commentators on Scriptural prophecy. All these things cannot fail to render their lectures of peculiar, and great interest.

The Tent, it will be perceived will be raised in North Fitzhugh Street, a central and commodious situation. And should a storm equal in violence to that on Saturday, again take place, it will be too well protected to entertain any fear of the ropes again giving way.

We have heard strong suspicions exist, that the fastenings had been willfully injured, as a party of rowdies went to the tent at a late hour on the night of its erection. A careful watch will be kept in future, day and night.

Advent Depot at Rochester, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (post paid) to J. V. HIMES, Rochester, N. Y.

CAMPMEETING AT FRANCONIA, N. H.

There will be a campmeeting at the above place, commencing July 5th. Lecturers are requested to be present, and the public generally. A. WELLS.

ADVENT BOOKS, can be obtained of G. S. Miles, No. 67 Green St., Albany.

Letters

FROM POST-MASTERS, TO JULY 1, 1843.

Great Falls, N H; Chepachet, R I, \$1; Springfield, Ms. \$1; Fall River, Ms. \$2; Derry, N H. \$1; Chester, N H; South Woodstock, Vt. \$1; Moose Meadow, \$5; Palmer Depot, Ms. \$1; Glasgow, Ky; Upper Middletown, Ct. \$1; Southampton, Ms. 50; Mulbury, Ohio, \$1; Kennebunk Port, Me; Derby Line, Vt; Glastenbury, Ct. \$1; Middletown, Ct. \$2; S. Bradford, N H; Brooklyn, Ct; S N Durham, N H; Mechanicsville, Vt; Bakersfield, Vt; Glenville, N Y; Ashtabula, Pa; Royal Oak, Michigan, \$1; Peterboro', N H; Morristown, Vt, \$1; E. Bethel, Vt. \$1; Ashburnham, N H; Easton, Ms. \$1; Kingfield, Me; Epping, N H. \$1; Saco, Me. \$1; Jericho, Vt.

INDIVIDUALS.

J. Mudjett; W. L. Brown; T. Cole; J. C. Park; N. Bruonus; L. D. Flemming; J. W. Spaulding; A. S. Randall; T. L. Tullock; A. Way; G. S. Miles, \$10; J. D. Marsh, \$3; Jno. Percival, \$1; Dr. Baker; P. M. Shaw; T. Cole; L. B. Colles.

Bundles Sent.

W. L. Brown, Plainfield, Ct; Deacon Richard Montague, Bernardstown, Mass; T. M. Preble, Nashua, N. H. 2 boxes J. V. Himes, 9 Spruce St. N. Y; G. S. Miles, Albany, N. Y; Timothy Cole, Lowell, Mass.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 19.

Boston, Wednesday, July 12, 1843.

Whole No. 115.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Lectures on Prophecy.

BY JAMES A. BEGG, OF GLASGOW.

Concluded from page 139.

Immediately after that great trial of his faith of deliberately yielding up his son, the Angel of the covenant, Abraham's Lord, called unto him out of heaven, and said, 'By Myself have I sworn, saith the Lord, for because thou hast done this thing, and has not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.' Gen. xxii. 15—18. Here, again, the connection between Abraham's obedience and his being constituted the channel of blessing to all the nations of the earth, claims our continued attention; for it was his obedience on which the Lord looked with pleasure. It is *their* obedience which will be the blessing of the nations, and thus it constitutes both the reason and the manner of Abraham's being made to them a blessing.

We have dwelt thus long on this patriarch's history, as being peculiarly necessary to our receiving a correct view of the great end for which his descendants, the children of Israel, in their corporate or national capacity, were separated as a people. And it is instructive here to notice how much prominence is given to this patriarch's history in the word of God,—more space being occupied with the record

of his life, than with all the previous history of the world.

Continuing our review with the same design, it would be profitable, but it might prove tedious to trace minutely the *training* history, in God's providence, of Isaac and of Jacob, also intended to impart to themselves and their posterity lessons of wisdom, faith, and love, to be practised and prized for their own and a world's advantage. Were it consistent with our design so to examine them, although the incidents recorded be comparatively few, we would still be able to observe the leadings and purpose of God, in all the various events which befell them, displayed as these are in His chastisements when they sinned, and His expressed approval of whatever was right and worthy of admiration, and imitation by others. We would there perceive God's grace in his directing and blessing Isaac while going to Padan-Aram, and His divine displeasure against sin in Jacob's punishment for deceiving his father and defrauding his brother Esau of his birth-right blessing, (unprized though it was) in the fear which drove him from his father's house, and troubled him even on his return after his father's death—and we would at the same time see the encouragement given to the wanderer, notwithstanding, in the important and instructive vision of the ladder reaching unto heaven, and in the blessing upon his allotted portion of the flock, when the selfish and covetous Laban would have done him wrong.

Suffice it, at present, to observe, that we would see throughout, in their cases, the same personal dealing with Jehovah as a living and loving God, and the same high object on God's part, in all his dealings, which we have seen in what concerned their father, Abraham. Abraham's faith and obedience are recalled to their remembrance, and they are stimulated to the same course by the divine assurance that the oath sworn by the Almighty in Abraham's favor, was on account of his *obedience*. In repeating his assurance of favor to Isaac, when calling him to abide in the promised land, God declares the certainty of the oath he had made to Abraham, and adds the same reason as respects his blessing. "Sojourn in this land, and I will be with thee, and will bless thee; unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, and my statutes, and my laws." Gen. xxvi. 3—5.

The land of Canaan is thus fixed upon as the central point from which the divine blessing was to be diffused to the nations, through the seed of him who faithfully obeyed the voice of God, and kept his laws? and the blessing to his son, Isaac, now given, is "because" he had been thus faithful to his God.

The same personal dealing with God is marked in the case of Jacob, to whom was vouchsafed, once and again, the same assurance that the covenant divinely made with Abraham and Isaac, would be certainly fulfilled. Inheritance in the good land is promised to himself and his seed, and the richer consolation is again added, that through them "shall all the families of the earth be blessed." Gen. xxviii. 13, 14; xxxv. 9—13. Like Abraham, he receives a new name, of better import;—instead of Jacob, 'the supplanter,' he is now called, Israel, 'a prince of God,'—a name the gift of the angel of the covenant, with whom he wrestled for the blessing. Gen. xxxii. 28.

The history of Jacob's sons, the patriarchs of the twelve tribes of Israel, its good and its evil, has been often dwelt upon for improvement, and in the connection in which we would now place it, is also fraught with much instruction. The *training* by their God continues to be manifest in his providential dealings with them. Joseph, on whom, in his dream, the word of prophecy had passed, was prepared in the school of adversity and affliction, for the dignity to which he was to be promoted; while through his experience, God verifies his promise that those who honor him shall be honored. The loved of his pious father, he had early been taught that fear of the Lord which he had to display in Egypt, whither, through the envy of his brethren, he is brought and sold as a slave. Still in this distressing condition, he retains his integrity, and the good hand of his God was upon him; and, from the affliction of the prison-house, he is eventually raised to honor and dignity, next to Pharaoh himself ruler over the mighty empire of Egypt, all the affairs of which were committed to his hands—an exaltation which, nevertheless, proved the occasion or rather was the divinely-appointed means by which his people were afterwards brought into the furnace of severe affliction.

In the meantime, however, Joseph's elevation was providentially employed for the preservation both of Egypt and of his father's family, and gave to himself the opportunity of manifesting his clemency and affection to his brethren, when they were brought unwittingly into his presence and his power. Self-convicted of their sin towards him, even before he had revealed himself, they felt and were constrained to confess that God had found out their iniquity, and when at length unable to refrain he said, "I am Joseph," "they were troubled at his presence." They now saw not only how the God of their fathers had defeated their wicked counsels, but had with wondrous care and grace watched over the footsteps of their brother, against whom they had conspired, and who had not swerved from the path of rectitude when severely tried—a lesson worthy to be taught and to be well remembered.

In prophetic spirit, Jacob, ere he departed hence, blessed his sons with intimation of what shall befall them, even "in the last days. He

died in Egypt, leaving his descendants settled there in plenty and with every apparent promise of happiness and honor. But this was not the land which God had promised or prepared for their inheritance—it was but the refining furnace from which, when the iniquity of the Amorites should be full, they were to come forth with a deeper sense of their need of God, and a more abiding confidence in His love. Accordingly when another king arose who knew not Joseph nor the deliverance of Egypt by his means, the friends of Pharaoh's favorite, from being neglected began to be evilly entreated. Still, as God had promised, they grew and multiplied, until the descendants of the twelve sons of Israel became sufficiently numerous and powerful to awaken the fears of the Egyptian government. Oppression failed to reduce the slaves within the desired limits, and a wicked policy prompted to severer measures for their debasement; and, subsequently, the cruelty is added of destroying their infant race, in order that, being thus enfeebled, the bondsman may be retained in thralldom.

But in the course of their eventful history, this people wonderful from their beginning hitherto are made the living evidence of Jehovah's faithfulness. Under the power of the oppressor, they cry unto the Lord, and He heareth them. Israel's deliverer, the child of faith, is rescued from the Nile, and reared in the palace the adopted son of Pharaoh's daughter, and with opportunity afforded therefore, of acquiring all the learning of Egypt. Having, however, his own Hebrew mother for his nurse—a God-fearing woman, whose memory has the seal of inspired approval—his mind is thus carefully imbued with the hopes and faith of his people, for whose deliverance he was thus being trained and qualified. As he grew in years and in stature, he was the daily witness of the wrongs of his race, and possibly, too, heard at court the contemplated measures of farther oppression and still more bitter bondage.

Moses was indeed no indifferent spectator, but, with a truly brotherly feeling, he "looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand." Exo. ii. 11, 12. "He supposed his brethren would have understood how that God by his hand would deliver them; but they understood it not." Acts vii. 25. He himself, therefore, must, even at this early period, have understood this; but, since his brethren did not, he must exercise a patient waiting in the land of Midian, whither he fled from the face of Pharaoh, with a believing trust in the truth of the promise already given him of God,—a species of discipline highly necessary for the future ruler over a stubborn people.

"It came to pass, in process of time, that the king of Egypt died and the children of Israel sighed by reason of the bondage; and they cried, and their cry came up unto God, by reason of the bondage, and God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Exo. ii. 23—25. The promised time draws near, and at length Moses is called to enter upon his office. Remarkable for his meekness, he was the fit leader of a rebellious race, who once

over-ried even his forbearance. With mighty signs and wonders, did God bear witness to His chosen servant and his brother Aaron associated with him, as leaders of the people. The arm of the oppressor was broken, and under the banner of the Lord of hosts, their brethren were led forth from their captivity, having spoiled those by whom they had been spoiled.

Theirs was indeed a faith like that of their fathers, and glorifying to their God, when trusting in Him, the unarmed bondsman went out with an high hand in the sight of all the Egyptians; when by faith they passed through the Red Sea as on dry land, which the Egyptians essaying to do were drowned. Still, that faith was yet comparatively weak; and therefore, instead of leading them by the nearest way to the promised land, God led them about through the way of the wilderness of the Red Sea, lest when they saw war they should repent, and return to Egypt. (Exo. xiii. 17.) In the desert, however, a farther demand is made upon their faith, when not for one occasion only, or for a single week, but during their entire sojourn there, of forty years continuance, they were called to expect immediately from heaven their daily food. And, though often rebelling, still we are even here called to admire and to imitate their example, in its measure of holy confidence in God. The Lord himself testifies of the joy which he had in Israel, when there in the exercise of a living trust they went after Him "in a land that was not sown." "Israel was holiness unto the Lord, and the first-fruits of His increase." Jer. ii. 2, 3. The wilderness, too, was to Israel the school of faith. "He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. Deut. xxxii. 10—13. How instructive is this beautiful figure of the divine solicitude for Israel's advancement, teaching them to trust Him as the parent eagle teacheth its young to prove and trust the strength of its wing!

In following out this training lesson, we perceive that the same principle and purpose guided God in the choice of a chief of His army, if to Joshua such a title can be applied. The captain of the hosts of Israel was, like Abraham, not only personally a man of faith, but one deeply alive to the importance of the great principle of instilling into his descendants the fear of the Lord. He conjoined with his own exemplification of a living faith, the watchful care of a pious father over his children, and a master over his household—a union without which no family can be rightly trained;—"as for me and my house, we will serve the Lord," was his blessed resolution and exclamation of decision to the people of Israel, assembled at Shechem, when he was "about to go the way of all the earth." Josh. xxiv. 15. As the leader of their armies, he ever inculcated upon his people, faith in the living God, the Lord of hosts, fully conscious the "battle is not to the strong," unless they enjoy the presence and blessing of the Most High; "for there is no restraint to the Lord to save by many or by few."

As each child of God is a temple of the Holy Ghost, and by his light is continually to at-

tract other individuals to his Heavenly Father, so it was the will of the Lord that there should be a nation of sanctified ones, among whom He could visibly dwell, and who, observing His statutes and walking in His ways, should thus teach other nations how good a thing it is to have the living God for their king. Privately and in his family, each of the saints of God proves it to be good to draw near unto the Lord, asking and receiving only as from His hand, and ascribing praise unto Him; so, also, by their united public and corporate expression of the same, there is more enlarged manifestation of this, by which their example and their precepts may extend with beneficial influence. With this design, Israel was now being trained by the very best of teachers. They were themselves to be made what God desired they should be the means of imparting. They were to be a peculiar people, as they were to be a great centre of blessed light,—having God himself for their glory, and His wise appointments for their law,—that the heavenly light thus falling upon them might be reflected from them over a benighted world.

For this great and gracious purpose the most ample provision was made. Every arrangement connected with their polity tended to purify and enoble not only the heads, but the whole body of the people were subjected to the very best of influences. He who declares that "righteousness exalteth a nation," prepared the means for Israel's highest elevation. The displays made of His glory in Egypt at the Red Sea, in the Wilderness, and on Sinai, were for their special instruction. "Out of heaven," says Moses, "He made thee to hear His voice that he might instruct thee. Deut. iv. 36.

Their great prophet and Legislator, guided of God, records for their advantage the world's history, and the divine dealings with mankind from the beginning, exhibiting throughout the moral principles of Jehovah's government with individuals and with nations. He traces their origin as a people and explains to themselves the high purpose they were intended to serve, recounting the scenes of their father's faith, and the failures whereby their glory was occasionally tarnished. In doing so, he again and again reminds them the Lord did not set his love upon them, nor choose them because of their numbers, or for their righteousness, (for they were a stiff-necked people,) but because of the delight He had in their fathers, and the oath which He had sworn unto them. Deut. vii. 7, ix. 4, 5. He informs them distinctly, that it was on account of the wickedness of the Canaanites, that these nations were about to be cast out, whose land they were to enjoy, and assures them that if they should forget the Lord, and walk after other gods, that they should surely perish, as the nations which the Lord destroyed before their face. Deut. viii. 19, 20.

They needed much the instruction which God was at this time vouchsafing to them; and sad indeed were their falls during the period of their probation in the wilderness. Their history even there is not however a scene of unmitigated evil. It was not unrelieved by instances and times of real fidelity in trying circumstances. Instructed by the word and providence of God, when at length they were called by faith, under the guidance of Joshua, to cross the Jordan, by a way to be miraculously opened through its waters for their passage—and that at the season when the swelling of the river was at its height—they obeyed and en-

tered the long-promised land, amid the terror of the inhabiting nations, divinely-devoted to destruction on account of their iniquities. Commanded to compass Jericho, blowing ram's horns, with the promise that Jehovah would fight for them, the faith of the Israelites prevailed, and without stratagem or strength of theirs, the strong walls of the city fell prostrate before them. Fear from the Lord seized upon this idolatrous and wicked people, the cup of whose iniquities was now full, and Israel prevailed against them, entering into their possessions, which, by divine permission they received as their own: "I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

Thus far the promise made to Abraham, to Isaac, and to Jacob, is fulfilled. The predicted four hundred years of Israel's affliction in a strange land have now sped away, and Canaan, the land whose length and breadth, with pilgrim step, had Abraham trode, became the residence of his descendants.

Viewed in connection with the purpose of God respecting Israel, the wisdom of the selection of this land is conspicuous—if I should not rather say, the wisdom with which the form of this part of the earth had originally been contrived, in contemplation of the purpose it was eventually destined to serve. Suitable to the high dignity for which its chosen inhabitants were designed as a pattern nation, thus their land may be said to occupy the very centre of the earth, so that, with the world mapped before you, no spot on all its surface could be found so universally accessible to other nations. What grace do we behold in such an arrangement, when we consider it as so ordered that, through their facilities, all nations might enjoy the advantage of the heavenly teaching imparted more immediately to its highly-favored people! If the God and Father of all, give to Israel wisdom from above, it is not for themselves only, but that His offspring everywhere may thus be enlightened by their light; and therefore their appointed land is properly situated for its most perfect radiation.

What Constitutes a Millerite.

We were conversing with one of the editors of a popular religious paper recently, respecting the manner in which Christians, 200 years ago, habitually spoke of the coming of Christ. Among others, we referred to Baxter, as one who was constantly looking for that great event.

"He, doubtless, meant his own death," said our learned brother.

We then quoted some of Baxter's language, to show that he was speaking of Christ's coming from Heaven, but still he said—

"I don't believe Baxter was a Millerite."

This was a pleasing definition. A Millerite, then, according to this, is one who habitually looks for Christ's coming. The believers in the advent in 1843, are but a branch of the great family. Let us look over the past 1800 years, and see if we can find any Millerites.

Mr. Shimeall, in his recent Sabbath evening lecture at the University Chapel, said the doctrine that Christ's coming to introduce the Millennium is held by eminent bishops, presbyters, and laymen of the established church, in England. We know this is true. The Church of England Magazine, recently received, has a

sermon on this text,—“When the Son of Man cometh, shall he find faith on earth?” Here is an extract:

“O may we be enabled by the Holy Spirit to set our hearts on a better world, and have our treasure in heaven—in that heaven ‘from whence we look for the Savior, the Lord Jesus Christ!’”

“Do we indeed look for him, my brethren: Do we sufficiently think of that great day which we profess to expect! The apostles speak of it much more frequently than we should imagine, if we judged by the little mention of it in sermons and religious books. I for one take shame to myself for having too seldom spoken of it. Without pretending in the least to fix the time of Christ's second coming, we might let our minds dwell on the certainty that there shall be a time. To do otherwise is in effect to fix the time in a certain sense; it is to say that it will not be in our days, and we no more know when it will not be than when it will be. Come when it will, the prospect of its coming is meant to be most useful to us. It is meant to awaken us when falling asleep—to comfort us when awake, but weary. The struggle with sin is hard and wearisome, but it may end at any moment. Not only may death end it, but THE SAVIOR HIMSELF MAY COME; not only may our part which God has given us to act be over, but the stage itself may suddenly be cleared of all its actors, and the great theatre of this world would be closed forever. O for faith to REALIZE these truths! O for such a holy, heavenly frame of mind, such a devotion of all our powers to God, such deadness to the world, that we may be able to look on the possibility of such an occurrence, not only calmly, but with joy and consolation! Happy, thrice happy, is the man who can use the petition in the Lord's prayer, ‘Thy kingdom come,’ in this its largest and sublimest sense!”

In one of the early sermons of Whitefield, on Mark xiii. 33, written about 100 years ago, he says:

“Yet a little while, and the Lord will ease him of his adversaries. Methinks, by faith, I see the heavens opened, and the holy Jesus coming with his face brighter than ten thousand suns. * * *

Watch, that is, be on your guard, and keep your graces in continual exercise, for, as when we are commanded to watch unto prayer, it signifies that we are to continue instant in that duty; so, when we are required to watch in general, it means, that we are to put on the whole armor of God, and live, *each day, as if it were our last*.

“And O that the Lord may now enable me to lift up my voice like a trumpet! for had I a thousand tongues, and could I speak so loud that the whole world might hear me, I could not sound a more useful alarm than that contained in the text. Watch, therefore, my brethren, I beseech you: by the mercies of Christ Jesus, *watch*; be on your guard; ‘Awake, ye that sleep in the dust; for ye know neither the day nor the hour when the Son of Man cometh;’ perhaps to-day, *perhaps this midnight* the cry may be made; for in a moment, in the twinkling of an eye, the trump is to sound.”—Whitefield, Sermon 15, p. 500.

In the same sermon he exhorts Christians, in words which are truly appropriate now:

“Watch, and pray, at this time especially, for perhaps a time of suffering is at hand. The ark of the Lord begins already to be driven into the wilderness. Be ye therefore on your

watch, and still persevere in following your Lord, even without the camp, bearing his reproach; the cry that has been lately made has awakened the devil and his servants; they begin to rage horribly; and well they may: for I hope their kingdom is in danger. Watch, therefore, for if we are not always on our guard, a time of trial may overtake us unawares; and, instead of owning, like Peter, we may be tempted to deny our Master. Set death and eternity often before you. Look to Jesus, the author and finisher of your faith, and consider *how little a while it will be, ere he comes to judgment*; and then our reproach shall be wiped away; the accusers of us and our brethren shall be cast down, and we all shall be lodged in heaven forever, with our dear Lord. Let that cry, ‘Behold, the Bridegroom cometh,’ be continually sounding in your ears, and begin now to live, as though you were assured, this night you were to go forth to meet him.”

“But did not Whitefield refer to death here?” it may be asked. Read the next sentence.

“May the Lord so closely unite you to himself by one spirit, that, *when he shall come in terrible majesty*, to JUDGE MANKIND, you may be ready to go in with him to the marriage.”

See the excellent remarks of Caroline Fry, in the Cry of May 11, p. 62, teaching us that we are to expect Christ's coming, and to know the period of it.

MATTHEW HENRY, who died in 1714, aged 52, wrote that “Christ shall appear the second time, to the salvation of those who look for him. He will then perfect their happiness. It is the distinguishing character of true believers that they are looking for Christ. They expect his second coming, and are preparing for it, and though it will be sudden destruction to the rest of the world, it will be the eternal salvation of those who look for it.”—Commentary, Heb. ix. 28.

We might quote pages of similar sentiments from this excellent man, of whom it has been truly said: “His works supercede all eulogium on his character. The mere plans of his sermons and expositions contain more vivid lucid instruction than the finished discourses of many other divines.”—See *Enc. Rel. Knowl.*

Please read the above again, and think how our religious editors would be horror struck if they could quote from Wm. Miller the sentiment that it is “the distinguishing character of true Christians that they are looking for Christ.” Would it not seem uncharitable towards the present church.

FLETCHER'S SENTIMENTS.—The extract from Fletcher, written in 1775, corresponding so precisely with our views, has excited much attention among the admirers of that godly man. We found the article in a book entitled, “Extracts on Prophecy, on the approaching Advent and Kingdom of Christ, from the writings of Burgh, Anderson, Noel, Irving, Cunningham, Begg, Madden, Simon, Mede, Campbell, Sabin, Hooper, Pym, Newton, Fletcher, Dodsworth, Goodwin, Toblady, Hawtney, Dalton, Melvill, Bickersteth, Maitland, Keith, Fry, Erskine, Marsh, Stewart, Cowper, Keeble, &c. GLASGOW, Published by James A. Begg; J. Burns & J. Nisbet, LONDON, 1835. In the preface the editor says his “sole desire has been to increase the interest *now awakened* to the Redeemer's second and glorious appearing.” We might swell this article to a volume.—*Midnight Cry*.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JULY 12, 1843.

Reply to Brother Turner.

Instead of publishing your communication, we present the following view. It is true that when a period begins we are not to begin to reckon, but we must wait till the end of the first year from the commencement of each period before we can reckon one year, and consequently to make out 2300 years with 457 B. C. we want 1843 full years after Christ, which we shall not have till the year 1843 is completed. See "Chronology" No. 16 of this paper. It is also true that we must begin and end our years in accordance with the Jewish mode of reckoning time—see the same article. It does not however necessarily follow that 1810 years from the crucifixion would not end till the next Jewish passover; nor that forty-five years from February 15th, 1798, will not terminate till next Feb.

If the taking away of the dominion of the Pope, Feb. 15th, 1798, was the end of the 1260 days, it follows that 45 years from that time expired last Feb. We can see no reason to question that the 1260 days ended Feb. 15, 1798; but we can see no necessary connection between the 1260 and 1290 days, or between the 1260 and 1335 days. The 1290 were to begin with the setting up of Papacy, which was in 508, when Paganism, the daily, that which hindered was taken out of the way; and that wicked, the abomination that maketh desolate, papacy was revealed, and began to push as a horn, in the first ecclesiastical war. It was to reach to the time of the end, when the king of the South (Egypt) pushed at Bonaparte, then representing the exceeding great horn of Daniel 8th. The 1260 days were to begin, not with the setting up of papacy in 508, but in 538 when the saints were given into his hands, and the Pope had power to put heretics, so called, to death. They were to end, not with the time of the end, when Egypt pushed at Bonaparte, but when the saints should be taken out of the Pope's hands. It therefore does not follow that there is any connection between the 1260 and 1290 days, or between the overthrow of papacy and the time of the end; and consequently whether there is more or less than 45 years since the downfall of the Pope, it cannot affect the end of the 1335 days.

As the 1335 days extend 45 years from the end of the 1290, if we can find when the 1290 ended, we can find when Daniel will stand in his lot. So long as papacy had the supremacy in the divided Roman empire, it must have been the representative of the exceeding great horn; but when its supremacy passed into the hands of the French power, and that nation had the dominion in the Roman kingdom, then France must have been the representative of the same horn. The time of the end was to begin when Egypt pushed at this power, and which was in 1798. Bonaparte landed at Cairo, July 2d, 1798, and remained there till the 27th of Feb. 1799, when he marched from Cairo to Syria, where he was defeated at the battle of Mount Tabor on the 16th and 17th of April, 1799. It will seem, therefore, that the time of the end might begin any time from July 2d '98, to Feb. 27th, '99, while Bonaparte was in Egypt and the king of the south pushed at him. The 45 years of the time of the end must be reckoned from

this pushing, and not from the end of papacy; so that the 1335 may end any time between this and next spring.

You are also incorrect in supposing that there are but 1809 years from April 3d, '33, to April 3d, 1843, for subtract the one from the other, and it leaves 1810 full years.

April, A. D. '33, was not at the end of the Jewish year '33 from the vulgar era, but in the year '33—the first month, so that but 32 full years from the vulgar era had passed. If the seventy weeks did not commence till the beginning of the 457, B. C. they would not end till the end of A. D. '33; and 1810 years from A. D. '33, completes the 2300 and brings us to the end of 1843: and the vision may end at any time between this and March 21st, 1844, as in the Synopsis of Miller's Views.

The great difficulty is to find the end of the seventy weeks, as there is nothing definite in the prophecy to mark this end. The prophecy shows us that there are to be sixty-nine weeks to the Messiah, after which the covenant is to be confirmed one week, which completes the seventy, and the sacrifice was to cease in the midst of the week, which must have been when the New Testament took the place of the Old at the death of the Testator. Some contend from this that the crucifixion was in the middle of the week: but *midst* does not necessarily denote middle. Webster says, "The phrase in the *midst*, often signifies involved in, surrounded or overwhelmed by." So it may in this case; "in the *midst* of the week," may signify involved in the week, any where before its end, or even at its end, if within the week. This, according to the best scholars, is also the meaning of the Hebrew. By them the *midst* of the week is rendered, "the half of the week," "the wing of the week," "a part of the week," and "the last half of the week." The death of Christ may therefore have been in the middle or any time between that and the end of the week. Its time in the week must be decided by other evidences.

Hengstenburg in his *Christology* Vol. 2, p. 392, in speaking of the seventy weeks, says,

"The extreme *terminus ad quem* of the prophecy, the period at which the forgiveness of sins, the imparting of the everlasting righteousness, &c. should be completed, falls in the end of the seventy weeks. It is, however, erroneous to lay this as the foundation of the chronological reckoning, because it is designated by no single, accurately limited fact. Such an one, on the contrary, we find, however, in the close of the 69th week; and we adopt this *terminus ad quem*, the public appearing of Christ, his anointing with the gifts of the Spirit, more readily as the ground of our calculation, since, which is very remarkable, in the history of the fulfilment it appears also designated with the same chronological exactness, as here in the prophecy; more accurately, indeed, than any other point, as the birth, or the resurrection, or the ascension of Christ."

The end of the sixty-ninth week is thus shown.

1. John was six months older than Christ, Luke i. 36. John was by birth a priest, of the house of Aaron. Luke i. 5. As such, the law required that he should not enter his ministry until thirty years of age. Numb. iv. 3; 1 Chron. xxiii. 3.

2. Jesus Christ, who was six months younger than John, began his ministry at the age of thirty. Luke iii. 23. "And Jesus himself began to be about thirty years of age." Or, as Wesley renders the passage, "and Jesus was about thirty years of age when he began [his ministry];" "his ministry" being inserted, John closed his ministry very soon after the baptism of Christ. So that, "when John was

put in prison, Jesus came into Gallilee, preaching the gospel of the kingdom of God, and saying THE TIME IS FULFILLED." Mark i. 14, 15. John's ministry could not, therefore, have been much over six months.

3. John began his preaching in the fifteenth year of the reign of Tiberius Cæsar. Luke iii. 1, 2.

4. Our Savior is shown by astronomical calculations to have been born four years before the vulgar era; he was, therefore, thirty years of age in the end of A. D. '26. According to Prideaux's chronological tables, the best extant, the 15th year of Tiberius was also in A. D. '26.

We therefore have a fixed period for the end of the sixty-nine weeks when our Savior began his ministry; and what more probable point in the year for him to begin, than during the feasts in the seventh month? That it could not begin before the seventh month is evident, as the decree to rebuild Jerusalem must have gone out as long a time before the commencement of 457, B. C. as the sixty-nine weeks ended before the close of A. D. '26. We are not told in the 7th of Ezra, what time in the 7th year of Artaxerxes Longimanus the decree was given; but we are told in the 9th, that Ezra began to go up from Babylon on the first day of the first month, which would be in the Jewish year, B. C. 457. As they began to go up on the first day of that year, the decree must have been given long enough previous to that for it to have been proclaimed in the 127 provinces of that kingdom, for the Jews to decide respecting it, make their arrangements, and assemble on the banks of the river Ahava, which they left on the 12th day of the first month. It would seem that six months would not be too much time to accomplish this, which might carry back the date of the decree to the 7th month of the Jewish year, B. C. 458, in which year Prideaux gives it; and from that period to the 7th month of A. D. '26 would be four hundred and eighty-three years, or sixty-nine weeks: and one week to the end of the seventy would carry us to the same time in A. D. '33.

We thus have a fixed period for the *terminus ad quem* of the sixty-nine weeks in A. D. '26, and as there is some dispute about the time of the crucifixion, it is the only fixed period from which we can date; reckoning from this, some contend that the Savior was crucified in A. D. 30, in the middle of the week, and others, that he was crucified in A. D. 33, in the end of the week; either of which cannot effect the termination of the seventy weeks in '33.

Our Savior was crucified on a Friday, and on the day of the Jewish passover. As the passover was kept on the day of the full moon, if we can find in what year the first full moon came on Friday, we can find the year of the crucifixion.

The Jewish year began with the new moon nearest the barley harvest, and the Jews were required to bring a sheaf of the first fruits of their harvest unto the priest as a wave-offering; and on the fourteenth day of the first month, at even, was the Lord's passover. See Lev. xxiii. The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years as there were barley harvests, and no more. The year beginning with the new moon nearest the barley harvest, made that feast a moveable feast, and the year sometimes began earlier and sometimes later, vary-

July 12, 1843

ing half a moon, as the barley ripened earlier or later, and the new moon came near to the time of the harvest.

In the 12th century the Jews being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea. In order therefore to have the observance of the passover uniform, the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox. Ferguson, by astronomical calculations has shown that in A. D. 33, the first full moon after the vernal equinox came on Friday, and that it did not thus again fall on Friday for nearly twenty years before and after that period. If, therefore, the Rabbinical Jews are correct, our Savior was crucified in A. D. 33, near the end of the last week.

Now there is a dispute between the Rabbinical and the Caraitic Jews as to the correct time of commencing the year. The latter contend that the year must begin with the new moon nearest the barley harvest in accordance with Levit. xxiii. In Judea that harvest is not ripe until one moon after the Rabbinical passover.

Jahn in his *Archæology*, says, p. 111, 112, that Moses "obligated the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year."

The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentat. de Mensibus Hebræorum in Soc. Reg. Goett. 1763—1768*, p. 10. et seq.

If the Caraitic Jews are correct, the true passover in A. D. 33, was held one moon, or 29 days later than Ferguson supposed, which would bring it that year, on Saturday. In the same table, Ferguson shows us that in A. D. 30, the Rabbinical passover came on Thursday: if therefore we reckon from that time 29 days to the Caraitic passover, it will bring us to Friday of the next moon. We therefore find that according to Ferguson, if the Caraitic Jews are correct, the crucifixion was in A. D. 30, in the middle of the week, this would leave 3 1-2 years from the 7th month of A. D. 26 and 3 1-2 years more bring us to the same time in A. D. 33. We must therefore reckon the 1810 years, the balance of the 2300, not from the crucifixion, as there is some uncertainty of that date, but from the end of the 70 weeks in A. D. 33, which was 7 years from the end of the 69 weeks, for the *terminus* of which we have a fixed period. The 2300 days may therefore harmonize in their termination with the 1335 days and the other prophetic periods, at any time during the present Jewish year.

NOTICE.—The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him at No. 14 Devonshire Street, Boston, in care of J. V. Himes. N. BILLINGS.

CORRECTION OF A MISTAKE.—Last Autumn, brother Himes received a line from a brother, Orlando Squires, at Utica, then a stranger, wishing for a situation as a journeyman printer, he having nothing to do in Utica. As we have no connection with any printing office, only as we hire our printing done, brother Himes had no such employment for him, but was successful in getting a place for him in the office of Dow & Jackson, and wrote him accordingly, and gave him assistance to come on here, and otherwise helped him out of his own pocket. He remained with Dow & Jackson till the first of May, when work failing, they were obliged to lessen their help; since which, as work has not revived, he has been out of work. Since that the report has been industriously circulated, that brother Himes had discharged him for disaffection to this cause. As he was not in bro. Himes' employ, and such reports are entirely groundless, we deem it due to brother Himes, who has so generously assisted him, as he is absent at Rochester, engaged in giving the Midnight Cry, to give this correction.

The following certificate corroborates the above.

As reports have been circulated unfavorable to brother Himes, respecting my want of employment; this is to certify that, as far as I am capable of judging, my want of employment does not arise from any difference of opinion between brother Himes and myself. Last Autumn, I wrote to brother Himes from Utica, N. Y., for a situation. He responded to my application by requesting me to come to Boston, and also gave me an order on H. Patten & Co. of Utica, for whatever money they might have on hand belonging to him, to help defray my expenses to this city. On my arrival here, he procured me employment in the office of Dow & Jackson, where I continued until about the first of May, since which time there has been but little work to do, and I have consequently been out of employ.

ORLANDO SQUIRES.

We would add that if any of our friends in any place, can procure for brother Squires a situation in any printing office, it will be gratefully accepted by him.

THE FIRST HARVEST.—When man was created, God gave him permission to eat freely of every tree in the garden save one. The earth must therefore have been created with the fruits ripe for man's sustenance. The Jews argue from this, that creation began at the Autumnal equinox, when the days were of an equal length in all parts of the world, and that fruits have ripened since, at the same time in the year, as they were first created ripe.

Man continued in a state of innocence but a short time, and as God selected the seventh month for the observance of the feasts, it may be that that is the anniversary of the fall of man, and the commencement of the curse.

Brother L. C. Collins requests that all letters and communications for him should be directed to Hartford, Ct.

On the restoration of the Bible after its prohibition in France, it required a search among the booksellers of Paris four days to find a single Bible.

TO SUBSCRIBERS AND AGENTS.—Since our last a number of subscribers who had not paid up, have sent in the amount of their subscriptions; we wish all would heed this admonition, as assistance is now absolutely necessary. The amounts are small, but will materially aid us. Shall we be obliged to ask in vain?

Foreign News.

IRELAND.—The agitation for the repeal of the Union continues with unabated violence. At the Dublin Corn-Exchange on the 5th, the repeal rent amounted to £904, the largest yet received, except that of the previous week, which included some extraordinary returns made at Mr. O'Connell's great meeting in Tipperary. Troops have been pouring into the country in great numbers. At the close of last week the force in Ireland amounted to six divisions of artillery; six regiments and a squadron of cavalry; twelve battalions and twenty-two depots of infantry.

Ireland at the present moment, is like the powder arsenal—a spark would cause it to explode. The great agitator rides in the whirlwind triumphantly. He has again left his head-quarters at Dublin, to make a tour into the south and south-west, where he daily meets hundreds of thousands, who would face death at his nod. The sinews of war—the rent, comes pouring in by thousands weekly; the best proof of the people being in earnest. He continues to be powerfully assisted by the priesthood.

ENGLAND.—The movements of O'Connell embarrass and perplex the Government. They know not where to have him. He preaches peace and obedience to the law; but his language and his allusions are calculated to outrage both. He still threatens to repel force by force, if any unconstitutional interference is made with his peaceful agitation. He has alarmed the powers that be, and they have taken every precaution to meet armed resistance by pouring troops into the country, and organizing them at every point.

It is rumored that the Westmoreland and Cumberland Yeomanry Cavalry have received orders to hold themselves in readiness to be called out on actual duty at a moment's warning.

THE SINEWS OF WAR.—One hundred and fifty thousand pounds are, we hear, to be placed at the disposal of the Scotch seceders. Two thousand pounds and upwards are contributed in one week by the starving peasantry of Ireland.

DOCTOR PUSEY. The Board of Directors has condemned the sermon referred to them, without assigning any reasons, or specifying any particular passages or doctrines in it as erroneous; and they have suspended the Regius Professor of Hebrew from the office of preaching within the University for two years.

SPAIN continues to be in a very unsettled condition. It is said that refugees of all opinions in France are flocking to the towns near the frontier; and among those who have approached Bayonne, is Jauregui, el Pastor.

PORTUGAL.—The papers teem with an unusual number of murders and robberies in all parts of Portugal.

Letters from Alexandria speak of fresh disorders in Syria, arising from the excesses of the Albanian and Turkish troops. The Albanian troops are stated to have been driven out from Tripoli by the inhabitants, and to have retired to Beyrout, where they renewed their excesses of theft, violation, and massacre.

The epidemic amongst oxen still continued in Egypt; more than 5000, lately purchased for Ibrahim Pacha, had died of this distemper.

INDIA.—There has been another important military affair on the Scinde between 6000 English, and 24,000 of the natives. The battle lasted 3 hours, and resulted in the success of the English troops.

THE MORALS OF LONDON.—There is in London upwards of one million of immortal souls who are completely ignorant of Christianity, of whom 800 die weekly from the effects of their immorality and vices. There are 30,000 persons living in London by theft and fraud; 10,000 children are training for crime; 3,000 houses are continually open for the reception of stolen goods; 24,000 persons are annually committed for criminal offences; 10,000 addicted to gambling; 23,000 are taken up by the police helplessly drunk in our streets annually; 150,000 are habitual gin-drinkers, and as many are living abandoned to systematic debauchery and profligacy.—*London Weekly Despatch.*

The position of our Opponents.

Extracts from brother Hawley's sermon preached at the dedication of the Tabernacle.

"For our views of TIME, though candidly and honestly cherished, and, in most cases, modestly put forth, we have suffered all kinds of reproach, and have been unscrupulously traduced and misrepresented. All sorts of objections are made to them. Our attention is frequently turned, by our opposers, to the fearful results and tremendous evils of the system, if it shall, as they are confident it will, prove untrue. We are every where, and by almost all, assured, that the certain result will be a great increase of ungodliness, and a vast multiplication of sceptics. So common is the charge that we are making infidels, that it has come to be regarded as so evident as to need no proof. The charge comes from the pulpit, the press,—from the professor's chair, the clerical council, the church-member,—from the pious and profane. All have heard it,—all repeat it. It is the short argument, the all-powerful weapon against the system. It is deemed sufficient to set aside all reasoning, however clear, logical or cogent; to disprove all proofs, however direct or demonstrative; to annihilate all facts, however generally acknowledged or well attested; and to strip the most remarkable and ominous signs now developing, of all their significance and import. We may cite proof of our views, and in justification of our hopes, the prophets of the Old and New Testaments; the fathers of the church and of the Reformation; the Protestant expositors of the Old and New World; and the extraordinary signs that mark and identify the present period—but to no purpose. "It will make infidels," is the ready and sufficient answer. Assuming that the system is false, and that consequently it will fail; and assuming that its failure will greatly increase the number of errorists, they deem themselves justified in using all sorts of methods in opposing it. It would seem that the popish principle, *that the end sanctifies the means*, has come to be looked upon as a true principle of Christian action. Learning, wit, authority, traduction, misrepresentation, and ridicule, have done their utmost. From the theological professor and highest church dignitary, down to the obscurest country preacher, the system has had to suffer an exposure and overthrow. But it behoves all to look well to the grounds on which, and the means by which, the doctrine has been sought to be put down. The principles arrayed against the system, though hastily put forth and advocated to meet a specific form of alleged error, are not to be forgotten or cease to have an existence when the system shall have its catastrophe, as it is said it will shortly have. These principles, on the supposition that we fail, will work an important revolution in the religious and theological views, hopes, encouragements and prospects of the church. Indeed, a new era has already commenced in prophetic exposition and biblical interpretation. Old and long-settled principles have been abandoned; the most undisputed and generally received views have been relinquished; and new views and principles hastily adopted, and urged with all the zeal and vehemence which a high determination to accomplish an end alone could supply. In fact, in many cases, positions of great and vital importance in sentiment, have been changed,—so that the opposers of this system find themselves in sweet and delightful fellowship, and in the most cordial co-operation with those whom, heretofore, they have regarded as the most dangerous and hurtful errorists. And hence it behoves all to open their eyes, and see who are making the infidels. And more especially should they do it as they are confident that we shall fail, and time will continue, and that existing causes will continue to operate to make error as destructive of the souls of men as it has always been. If our system prove true, the errors opposed to it will soon cease to injure and ruin. All the evil they will do, will be confined to those who now cherish and practice them. If the Lord shall soon come, their evil influence can be but a little longer felt. He will cut it short abruptly. But not so, on the other hypothesis. The systems now advocated, the theories now advanced, will continue to mould

the sentiments, and shape the practice, and decide the doom of millions, while time lasts. If the errors would cease when the hated system should receive by time its explosion, as such predict it will, less caution would be necessary. But so they will not.

I shall now present a brief statement of facts and evidences, to show that we are sustained in our views on this subject, by the plain teaching of the Scriptures, and the first and most judicious expositors of the church; and also to show how our leading opponents disregard that teaching, turn their backs on their expositors, and take positions favoring the three great errors—*Infidelity, Romanism, and Universalism*.

And I need only to allude to the views of but one of our opponents, as he has given character, shape and tone to the opposition. I refer to Professor Stuart, of Andover. The views thrown out in his "Hints," are, in different forms, the only ones opposed to us with any success. He, in the main, represents the whole host of the opposition. To present his views, therefore, will, in the main, be furnishing those of the whole class.

I have read the book of the Professor with much care and attention. I read it both *before and since* I embraced the doctrine of the Lord's speedy coming. The author's standing, the subject, a desire to furnish myself with something adequate to arrest the progress of the Second Advent heresy, prompted me to a first perusal. I have read it since, that I might be the more certain of the correctness of the impressions first produced. I had long desired Stuart to speak. I had seen, with mortification, the utter utility and puerility of the attempts of others to put down the views. Dowling had written *speciously*, yet *unfairly*, and therefore without great effect; Smith had written *sneeringly*; Cambell *feebly*; Bush *paradoxically*; the Universalists *bitterly*; all *ineffectually*. From Stuart, a different work was expected; a work characterized with such coolness and cogency of reasoning, with such biblical and historical research, such ability and learning in prophetic exposition, as to carry conviction to all who could be affected by rational means. I remember I felt a secret delight when the work was put into my hands, believing as I did, that it constituted the antidote desired. But how different my view, after a partial examination! It was, indeed, learned, cool, dignified in its style, and excellent in some of its parts; but its leading positions were so startling, so irrational, and so fraught with sceptical consequences, and its inconsistencies were so marked and glaring, that I closed the book with shame, mortification and disgust. Verily, I thought the wise had become mad. I had not a credulity that would admit of such a straining as would be necessary, to adopt such positions. And the thought of their being generally adopted, was truly alarming. I was bound to believe, from a knowledge of the circumstances, that Stuart had done his best. He had surveyed the whole field of prophetic interpretation; had an accurate knowledge of all the theories which had been advanced and advocated on the subject of prophecy; was aware of all the efforts that had been made to explode the system of Mr. Miller; and had in his possession all the means which the learned world could furnish, for the construction of an exegetical work. Under such circumstances, with such means, and addressing himself to such a work, what should we expect of the ripest scholar of the age? We should dishonor the Professor to say, that he only intended to make a common effort. The time, the subject, the means, the man, *all uncommon*; and should we expect a hasty, unmaturing, by-the-way sort of an effort? We should rather look for his ripest, best matured, and most fully-digested thoughts. Having the collected wisdom and knowledge of all that had written before him on the prophecies, and knowing the demands of the time, we should expect he would bring out the most able, plausible and tenable system of which he was capable. And that he has, every one may be assured. He has called to his aid all that could give him aid; and we have the results in his "Hints." And what are they? Truth, candor, and faithfulness demand

that I say, a compound of *Papacy, Neology, and Universalism*.

Then follows a synoptical view of the books of Daniel, in which are brought out the principle features of that prophecy as extending in accordance with our view over the whole period of time. He then proceeds.

"Taking this view of the prophecy, what a book does it become! Grasping a period so vast; stretching over limits so broad; foreshowing, with such accuracy and fullness of detail, the rise, order, character, and destiny of the mightiest kingdoms of earth; foretelling, with such exactness and precision, events so note-worthy and distinguishing as the first and second advent of the Messiah, and the periods and accompanying events of those advents, and then unfolding to view the immortal state—it becomes a book of the highest importance and interest. As a prophetic book, it is incomparable. It gives us an accurate account of the whole road and distance yet to be travelled, as well as those already passed over. It brings to view, and in their order, the great events of thousands of years! It stops not with the changes and events of time; it extends onward to eternity, and affords a view of the scenes of that world! This being the scope and field of the prophecy, its value and interest to the church cannot be estimated.

The Apocalypse, or Revelation, in its prophetic portion, embraces the period of the last or Roman kingdom, from the time John had his vision to the time of its destruction, and gives us, with more minuteness and detail than Daniel, the religious and political events to occur to the end; and it then furnishes us with a most glowing description of the happy and blissful state succeeding the downfall of the last kingdom, the destruction of the wicked, the confinement of Satan, and the renewal of the earth and heavens. That this is the field it covers, the book itself will show. "Write the things which thou hast seen, and the things which are, AND THE THINGS WHICH SHALL BE HEREAFTER." Chap. i. 19. As the book has, then, properly three parts, the prophetic portion constitutes the *third part, being confined to the things that should be hereafter*. And, written as it was during the supremacy of the Roman kingdom, and under the first form of it, we should necessarily conclude that it would cover the whole time of its existence, and fill up the outlines furnished by the more comprehensive prophecy of Daniel, and give us more in detail respecting the manner of its destruction, and afford us a fuller and more definite view of the state and glory of the kingdom to follow. All of this it does. It takes us several times over the whole field, and gives us as many views of the different classes of events which were to take place during the period; presents the Roman kingdom in its two distinctive forms, with the proper numbers showing the limits of its duration; describes its rage, opposition, bloody persecution, and fearful destruction of the saints; and then shows the manner of its overthrow, succeeded by a description of the glory that will follow.

Now all are ready to admit, that if this is a correct view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our conclusions. But in all that is essential in the above view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number."

This is shown in the extract from this sermon, published in No. 14 of this Vol. page 110. In continuation of that he says:—

"Now this prophecy has been fulfilled, or it is to be, or it has failed. To say that it has failed, is to be infidel; to say it has been fulfilled in events and circumstances far inferior to those the language would warrant us to expect, is to be scarcely less

so; and to say that it is to be fulfilled, without being able to show, from the book itself, that there is yet ground to expect it after so long a delay, is hardly to rescue the prophecy from the hands of infidels. And it might with equal justice be added, that so to interpret the prophecy as to turn away its force from the prominent systems of error now prevalent, is to favor and countenance those systems. In the light of these facts, where does the learned Stuart stand? A few references to his book will show. A review of that book will not, in this discourse, be expected; a mere glance at its general character, is all that time will allow. It is not his to do small things—his is the work of a Hercules! It is not his to meddle with the flaws and foibles of systems, but to show how readily he can demolish the works of generations! Intoxicated by German literature, driven on by mingled ambition and a desire to check the prevalence of a hated system, he dashes on through his book, regardless of the work of ruin and havoc he effects! That we may understand the vastness of his undertaking, he is careful to assure us, at the beginning, that his leading principle of interpretation is in opposition to the expositors of the English and American world—in fact, to those of nearly the whole Protestant world. But there is another world on which the Professor had his eyes, and the exception of which explains volumes—the German world! Deriving his leading principles from thence, he girds himself for his work. He stops not to prove, or even to argue positions assumed in opposition to the host of Protestant interpreters—he is not giving a “*Thesaurus*, but *hints*!” Points entirely settled in the Protestant church, he decides, without any proof or argument to the contrary, to be undoubtedly otherwise. The little horn of the seventh of Daniel, declared by the almost unanimous voice of Protestants, to be the symbol of Papacy, he thinks to be “undoubtedly” Antiochus! p. 83. With as much propriety, and no more in opposition to the opinions of that portion of the religious world, I might say that Josephus undoubtedly was Cyrus! He unites with the expositors of the Romish Church in saying, that there is no Papacy in Daniel. He proceeds, and pares, and fritters, and cuts down the whole book, and attempts to make it fit the inch-measure of his *day for a day* principle. And thus the most valuable portion of this book is attempted to be crowded into the narrow limits of *six years and a fourth*! Its importance is to be measured by the acts of a single Syrian prince! The destruction of the little horn, the burning of the fourth beast, the coming of the Son of man with the clouds of heaven, the judgment, the time for the saints to possess the kingdom, the cleansing of the sanctuary, the end of indignation, the standing up of Michael to reign, the time of trouble, the deliverance of those written in the book, the resurrection, the standing of Daniel in his lot, and the shining of the wise as the brightest of the firmament, and those who turned many to righteousness as the stars, all took place at the death of that prince, in 164 B. C.!! This is the result to which the work conducts us. But how poor his success in making the stubborn prophecy conform to his principle! In applying the prominent symbols of Daniel to that prince, with the periods given, he PRESUMES the application is nearly just—*statistical exactness not being expected*. (See pp. 88, 89, 122.) But how plain it must be to all, that this method of interpreting, or rather misinterpreting, this book, so long the Christian's Calendar, makes it the sport of infidels, and gives it over to Romanism, and other kindred systems of error and iniquity.

And then he comes to the Apocalypse. And what havoc here! Consistency required that he should carry out his principle with respect to that book, though the task was more difficult. After diligent search, he finds a hero for the Apocalypse—it is Nero! He then has space sufficiently narrow to admit of the use of his measure. But he does not stop to enquire, or even to notice, the date of the book, which, of itself, would have been enough to have arrested him in his progress. The weight of authority, he well knows, is in favor of fixing the date of that book as it is in our large Bibles, viz. 96. The testimony of nearly all the early writer

favors this date. If this is the correct date, the hero of the Apocalypse had been dead nearly thirty years before it was written! It cannot be that this book foretold things that had passed! But this point is not noticed by the Professor. He assumes that it was written before Nero's time, and applies the larger portion of the book to him and his successors, who finally destroyed Jerusalem. All that has, by Protestants, been applied to papacy, he makes symbolical of Nero! The coming of Christ, so often mentioned in the book, he construes to be his coming for the destruction of Jerusalem!—And thus does he aid, most effectually, the great errors specified; *Infidelity*, by adopting Neological principles of exposition and consequently, making very little of the prophecies; *Papacy*, by uniting with the Romish interpreters, and attempting to take from Protestants their most effectual weapon against that system: *Universalism*, by surrendering to its adherents those portions of the Scriptures we have used the most effectually against them. And it should be observed, that the supporters and advocates of these systems of error begin to be sensible of the efficient aid rendered them by the Professor. Already do they claim him as an accession to their number. This is more particularly true, with respect to the supporters of the last system named. They hesitate not, in their several papers, to speak of him as a convert to their views, and as a powerful ally of their cause. And the adherents of the other systems are not aware of his position, or insensible to the value of his services, though they have not made so public a manifestation of their gratification.

And now what have we left us, according to the views of our opponents, on which to rest our faith, and by which to be guided and cheered, as to the future? We are out upon the ocean of the world, in a moonless and starless night, without rudder, compass, or chart! And when we apply to our masters for information respecting our position, direction, and progress to the destined port, we are told there are no means of knowing! that it is best and wisest we should know nothing about them! The prophecy is applied to days long since passed away, and all in the future is dark and uncertain! This is the condition in which we are left by such works as Stuart's, and others following in his steps.

And giving, as our opponents do, the 24th of Matthew and kindred portions of the New Testament to the Universalists, they yield so much as to make it difficult to prove a future personal coming of Christ at all. If such Scripture, so strong and impressive, so demonstrative of a personal coming, is to be regarded as figurative, or, at most, as only intended to teach a spiritual or providential visitation, it must be extremely difficult, and we believe impossible, to prove a personal coming. And especially is this so, after the Apocalypse is wrested from us, and applied to events closing with the destruction of Jerusalem, by some of the most learned writers of the age. To this fearful result do the reasonings of our opposers directly bring us!

So it is most evident, that to oppose our views with any degree of success, positions most novel, startling, and dangerous, are taken. Settled points are questioned and denied; old and unquestioned principles of interpretation are abandoned; the plainest biblical teachings are misconstrued, and the whole host of expositors set at naught. Daniel is given to a Syrian prince, the Apocalypse to a Roman emperor, and Matthew and the parallel books to the destruction of Jerusalem! And all this to avoid the doctrine of the Lord's speedy coming! How much like the course of the Jews, to avoid the conclusion that Christ has come the first time! By the most sophistical and unfair means have they attempted to dispose of the *seventy weeks*, within the limits of which the Messiah was to make his first advent, to justify themselves in their unbelief;—so, by similar means, do our opponents attempt to dispose of the 2300 days and other like periods, which limit the time of the second advent, to justify their unbelief respecting the time of that advent. In this they show a strong affinity to the Jews. And it is not a little remarkable that both classes are stumbled, perplexed, and pressed by the same general period; the Jews by the first part of

it, and our opponents by the concluding part! But the Jews have not yet been able to dispose of the remainder of the 2300 days. The event distinguishing each is wholly independent of the belief of mortals. At the appointed time, the first occurred; so will the second, whatever may be the scepticism respecting it.

But to close. It does appear that after a slight examination, all candid persons must see and admit, that, on the supposition that our theory be false, it is far less absurd and dangerous than those which have been excogitated and offered as substitutes for it; that it is less infidel, less paradoxical, less adapted to ruin the souls of men. Such an examination will show that the methods of our opponents, in opposing our views, supposing them to be wrong, have been like an attempt to put down the Unitarian views of the Unity of God, by Polytheism; or the pretensions of Joe Smith, by an effort to prove that prophets in all ages have been impostors; or, in other words, that a lesser error has been sought to be put down by a greater! And it will be seen, by such examination, that if we err, we err with the wisest and best of men in all ages; that we err on the side of the accredited expositors of the Protestant church; that we err in the plain path of prophetic teaching; that we err, if at all, with comparative safety, because on the other side of too great love for the Savior's appearing! But if we err, our opposers have a fearful account to settle with the world and with God! The world and God will hold them responsible for the doctrines they now advance and oppose to our views. I fear for the result! Did I believe we should fail, I should prefer, by far, my position to that of the opposers. I should hesitate not at all as to the ground to be chosen, knowing the issue that has been made up. I choose not to share in the fearful account to be settled with Infidels, Catholics, Universalists and Transcendentalists, should time continue. The positions, the works of this controversy, are not to be forgotten. The eye of the eagle has been upon our opposers; every sentiment, and turn, and shift, and change, has been observed, marked, and treasured for future use. At another day, they must be apprized of them. Should they attempt, hereafter, to meet these errors, they would so turn their own weapons against them, as to drive them quickly and in confusion from the field.

Thus much, supposing we fail. But if we are right, how perilous the condition of opposers! What a position in which to meet the Judge of all the earth! We envy not such a meeting! Lord, forbid that such should be my lot! Let us, then, all wait patiently for Him who shall come to take the kingdom, and reign. Though he tarry beyond a given time, let us daily watch. We may be fully assured that the great principles on which our faith and hopes are based, are true, AND WILL ABIDE FOREVER. All things admonish us,—the events of the past, the occurrences of the present, and the shadowings of the future,—that the reign of Christ is at hand! “For yet a little while, and he that shall come will come, and will not tarry.”

Appeal for the Midnight Cry.

To all true hearts in the faith of the immediate coming of our glorious Lord.

Suffer a word with regard to the importance of doing all that the Lord will enable you, in continuing the paper called the Midnight Cry, in New York. This paper has done, and is continuing to do, very great and very extensive good, and it is confidently believed that those who have some of the Lord's money which they wish to devote to the spread of truth touching the immediate advent of the Lord, cannot make a more useful appropriation, than to aid in sustaining this paper. Our Brother Himes, through whose efforts the paper was established, has felt that it might become necessary to remove it to Boston, and unite it with the Signs of the Times. It is hoped that our friends will come forward with their funds and obviate the necessity of such a step. Both papers ought to be sustained, and it is exceedingly desirable that this should be continued in New York. Our Brother Himes deserves well of all who love the Lord's appearing, for his unwearied and self-

denying efforts for circulating light and truth on this momentous subject. Help him, friends, in this glorious work. Send in your funds, and let the paper go on where it is, and continue from this great city to spread abroad the light. Those who have been readers of the paper need not be told that the editorial department is ably sustained. Come up to this work, dear friends, and let the light go forth as brightness until the Lord appears.

CHARLES FITCH.

New-York, June 27, 1843.

SIGNS OF THE TIMES.

BOSTON, JULY 12, 1843.

MISTAKES OF WEEKSISM.—Dr. Weeks' 156th mistake consists in supposing Ferguson was in an error in stating that the crucifixion of our Savior was on the day of the Jewish passover. Dr. Weeks says that because our Savior ate the passover on the evening before the crucifixion, that he must have been crucified the day after the full moon, and that consequently the full moon and passover have come on Thursday the year of the crucifixion. Now, every school boy ought to know, what it seems Dr. Weeks is ignorant of, that the Jews began their day at *sundown*. Consequently the 14th day of the moon, which was the day of full moon, and the day of the passover, began at sundown the night before the crucifixion. Therefore it was true that Christ ate the passover the night before he was crucified, and also was crucified on the day of the passover and of the full moon.

As far as we can learn, although the mistakes of Dr. Weeks have been the means of the examination and reception of the doctrine by many, yet no advent believers have been in the least affected by his sophisms. On the other hand, we are informed by one who knows, that Dr. Weeks' own deacon is an adventist, while there are not twenty of his own church who disbelieve the doctrine.

The seven times are supposed to have begun, B. C. 677, when Manasseh hid himself in the thorns, was taken prisoner and carried to Babylon, since which the Jews have been dependant on their enemies. Would Manasseh have hid himself in the thorns, unless they were covered with a full growth of Summer or Autumnal foliage?

MILLENNIAL HARP: *Second Part*, is now published. It contains many of the campmeeting tunes never before published. 72 pages 12 1-2 cents.

A SECOND ADVENT CONFERENCE

Is to be holden at Waterbury, Vt. commencing on Thursday, July 27th, at one o'clock, P. M. to continue over the Sabbath. Our Second Advent brethren and sisters, throughout the region, are requested to come up to the holy convocation.

LEONARD KIMBALL,

E. P. BUTLER,

H. M. SLEEPER.

Letter from Brother A. Clapp.

DEAR BROTHER BLISS,—It was with great pleasure that I saw a letter in the "Signs of the Times" signed Asahel Chapin. I have been acquainted with him ever since he was a small boy and have always loved him with my whole heart.

He stands as high as a minister in the Baptist denomination, in point of talents and piety, as any other. Of the latter he is not excelled. He is very highly esteemed by all that know him, and as much so as brothers Cook and Brown.

But oh what sneers and scorns are pointed at them by the ministry, as will be at our dearly be-

loved brother Chapin. Truly the priest and doctors look upon the Second Advent believers just as the Scribes and Pharisees did on the disciples of Jesus when he made his first advent, and they hate them as bad.

Well, I glory in the cross, and my soul is full of glory. Amen. Blessed be God, I am looking daily for the coming of Jesus, and rejoice that I have good brothers Chapin, Cook, Brown, Barry, and a host of others, excellent brethren who are looking daily, and are willing to go out and labor, and bear the reproach which is cast upon the Second Advent believers, but we shall have our reward.

Affectionately Yours.

Hartford, June 7th, 1843.

The Cause in Rochester.

We make the following extracts from the "Glad Tidings," published by Bro. Himes in that city.

On Saturday, the 24th inst., the very severe storm of wind and rain experienced in the city blew down our Tent, doing it much injury. At the time of its fall, Elder T. F. Barry was preaching; and notwithstanding a large congregation occupied the Tent, at the time of its fall, not an individual, so far as we can learn, was injured.

We had almost abandoned the idea of erecting the Tent again in this city, owing to the expenses incurred in doing it, which would now be much increased by the repairs that would be necessary to put on to it. But the deep interest which a large and respectable portion of the citizens have evinced in having it reared again—offering to bear all expenses of repairing, erecting, and fitting up—has induced us to comply with their urgent solicitations, and rear the Tabernacle on the same spot.

The dimensions of the Tent, which were too unwieldy to stand before the heavy gusts of wind in this climate, have so diminished as to render it quite permanent in a severe storm. The diameter is now 100 feet, and the circumference 300.

On Sunday last, the Tent being down, Bro. Himes addressed the people three times in the Market, where it was supposed several thousand persons assembled to hear the word. Multitudes came in from the surrounding country who could not find the place of meeting, and returned disappointed. The attention of the audience was most profound, which evinced a very deep interest in what was presented. The time occupied in the three lectures was not much short of eight hours; and the people were not tired of hearing, though nearly all had to stand up.

The following, from the Rochester daily Advertiser, shows that the good citizens are resolved upon good order, to accomplish which, they have taken the matter into their own hands:

"DISTURBANCE OF RELIGIOUS MEETINGS.

Yesterday Alex. Foster was brought up on a charge of disturbing the Millerite meeting, at the Market, on Sunday. The disturbance consisted in throwing ink on one of the maps, containing the pictorial illustrations of the prophecies, as expounded by the Second Advent disciples. Foster was convicted, and sentenced by Justice Warner to three days' imprisonment in the county jail, and ten dollars fine.

BROTHER CHARLES FITCH, whom we expected here some days since, has not yet arrived. We have received a letter from him, informing us that he has been detained by sickness;

but as he was recovering when he wrote, we shall look for him the last of this week, to join us in our labors in this field.

The apparent calamity that befel our Tent at the commencement of our meeting, caused many of our opponents to rejoice. It seemed to be matter of no little diversion to them, and some of their daily papers made themselves quite merry in the matter, and ventured to anticipate our calculations, and to notify the public that the tent *would not be raised in this city again*; in addition to which, they tendered us some gratuitous advice, which we assure them we duly appreciate.

In the providence of our Heavenly Father, the very events over which our enemies exulted, and for a short time "triumphed," are turning out signally, for the furtherance of the cause we advocate—which we firmly believe to be the cause of truth. It is true, the prospects for rearing our tent the second time, were somewhat forbidding, as we had already incurred a heavy expense, and hardly felt able to bear the additional expense of repairing and raising it again. But in that critical juncture the good citizens came up to the rescue, and proposed to be at all the expense of repairing and re-erecting our Tabernacle themselves.

A meeting was accordingly called of the citizens interested, on Monday morning, when a large number convened, organized and made arrangements for prosecuting the work, the result of which is before the people. The Tent has been repaired, and erected again on the same spot where it stood first.

Hence, it is evident, that what seemed to be our calamity, has turned out for our good. Those citizens who have taken so deep an interest in rearing the Tent again, and in preserving the best of order, as they mean to do during the meetings, will not be indifferent to the claims of so intensely interesting a subject as that of *Christ's Second Coming*. That people so much interested will give a hearing, we cannot doubt; and all who candidly listen, we feel assured will be profitably affected.

May that God who holds the winds in his power, and does all things according to His will, continue to direct, and great good be upon this people as the result of our humble efforts, for which let the devout pray

AN EXTRACT.—Tire not, my brethren! the conflict is severe, but the reward will soon be glorious. By faith I see the Savior from his throne of light waving the crown of reward, and hear all the heavenly hosts, shout "Onward to the goal!"

Why if it were possible that the Savior should not come this year, and I should live into 1844, I should be one of the happiest living; for I should feel that I had done my whole duty as I had never before done it; and could look every man in the face with a conscience void of offence. I should feel as clear on this subject, as a piece of white paper, and as light as air. But, how will those feel who have taxed the midnight lamp, to quiet the fears of a lukewarm church, and a wicked world, with saying, "my Lord delayeth his coming." The Lord is with us; surely no evil can come upon us, and to prove it give the revivals which have occurred under the Second Advent labors as their own. God will judge between us soon; and I fear that the closing verses of the 25th of Jeremiah will be fulfilled in 1843. The Judge standeth at the door!

J. E. Y.



THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 20.

Boston, Wednesday, July 19, 1843.

Whole No. 116.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Which shall we Believe?

There is at the present time a vast difference between the sayings of God and the sayings of the church: it is therefore no small question, "Which we shall believe?" For if the Lord has uttered the truth, we should believe him; but if the church is in the right, we should believe her; if the church contradict the words of the Lord, then both cannot be right. Let us hear them.

Thus saith the Lord, Psa. ii. 8, 9, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

The church saith, Not so—when the heathen are given to Christ they will not be dashed in pieces, but will be all converted and saved; the earth instead of then becoming a possession of Christ, will only be occupied by him spiritually for a time, and then is to be annihilated and to be no longer his.

Thus saith the Lord, Psa. xxxvii. 3, 9, 11, 18, 29, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright: and their inheritance shall be for ever. The righteous shall inherit the land and dwell therein for ever.

The church saith, Those who trust in the

Lord will dwell, not in the land, but in some imaginary region somewhere above the clouds. That will be their inheritance, and not the earth. The earth is to end at the day of judgment, after which, the righteous will never dwell there.

Thus saith the Lord, Psa. lxxxix. 3, 4, 28, 29, 34—37, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

The church saith, These promises are not to continue forever; but after the final judgment if there ever is one, they will be of no longer effect.

Thus saith the Lord, Isa. xxxiii. 20, 24, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

The church saith, There will be no eternal existence in Jerusalem; and this language only denotes the great prosperity of the church during the millennium.

Thus saith the Lord, Isa. li. 3; lv. 12, 13; lx. 18—22, "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shalt the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small

one a strong nation: I the Lord will hasten it in his time."

The church saith, That this language is poetry, and highly figurative, and that instead of its being an eternal state, it will continue for only one thousand or three hundred and sixty thousand years.

Thus saith the Lord, Isa. lxi. 17—20, "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days:"

The church saith, That it will be neither a new heaven or a new earth, but that the millennial state is here described, during which there will be sickness and death, and consequently weeping and crying. It is also said by the church that there will be both infants of days, and old men, for there will be births through the whole of that period, and men will grow old and die.

But the Lord explains why there will be no infants of days and old men who have not filled their days in the new earth. As such multitudes have died in infancy, if no infants of days are to be there, the enquiry would very naturally arise, if all who have died in infancy have perished, and are not to come up in the new earth in the morning of the resurrection? Therefore the Lord explains, that although while this world stands, multitudes of infants will die, and will be raised at the first resurrection, yet they will not be infants of days in the new earth. "For" (because) saith the Lord, "the child shall die an hundred years old,"—not in age or stature, but in the possession of all the Christian graces; so that they in the resurrection with all the saints will have come up into the new earth "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine." Eph. iv. 13, 14.

It will also be the same with old men, they will be no longer decrepid with age. The lame man shall leap as an hart, the tongue of the dumb shall sing, the eyes of the blind shall see out of obscurity, they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint, the inhabitant shall not say I am sick.

This will not be the case with the sinner. "But the sinner being an hundred years old shall be accursed," he shall die in his sins, even if he is an old man, and shall never enter there.

Thus saith the Lord, Isa. lxi. 21—25, "And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of

them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The church saith, That this can have no reference to the eternal home of the righteous; for the heaven to which she points the hopes of believers, is an airy, ethereal, imaginary something, situated at an infinite distance from us, where it will be all sky above, and all sky below: and the inhabitants of which will be ethereal intelligences, floating like shadows on a moon-beam, or bubbles in the air.

Thus saith the Lord, Jer. xxiii. 16—18, "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word and heard it."

The church saith, There are days of peace in store, and not evil.

Thus saith the Lord, Ezek. xii. 22—25, "Son of man, what is that proverb that ye have in the land of Israel, saying, the days are prolonged, and every vision faileth? Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, the days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

The church saith, Not so, the days will be prolonged a long time yet, for the visions have all failed and will fail; they will not be fulfilled.

Thus saith the Lord, Ezek. xii. 27, 28, "Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God."

The church saith, Those words have no reference to these times, but extend far into the future.

Thus saith the Lord, Dan. ii. 44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The church saith, That this kingdom was set up four hundred years before any of these kings had an existence, and that it will be given to Satan for a time, at the end of the millen-

nium, and that these kingdoms instead of being all destroyed, will be all converted.

Thus saith the Lord, Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The church saith, That the judgment will not then set, but that only a great moral change in the condition of this world is denoted.

Thus saith the Lord, Dan. vii. 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The church saith, That the One like the Son of man will not come for more than a thousand years after this period; and that his kingdom, instead of being an eternal, will be only a temporal kingdom.

Thus saith the Lord, Dan. vii. 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

The church saith, That the saints will possess the kingdom only during the millennium.

Thus saith the Lord, Dan. vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

The church saith, That the warfare of this horn will cease, and that he will not prevail against the saints for more than one thousand years before judgment is given to the saints of the Most High.

Thus saith the Lord, Dan. vii. 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The church saith, That this is only a temporary state in this world, and to continue for only a limited time.

Thus saith the Lord, Dan. xii. 1—3, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The church saith, That this only has reference to the death of Antiochus Epiphanes, or to the ushering in of a temporal millennium.

Thus saith the Lord, Dan. xii. 9, 10, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The church saith, That the wise will not understand.

Thus saith the Lord, Dan. xii. 12, 13, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The church saith, That Daniel will not stand in his lot till long after those days end; while many claim that they ended long since.

Thus saith the Lord, Math. v. 5, "Blessed are the meek: for they shall inherit the earth."

The church saith, That those only will inherit it who inherit in this life.

Thus saith the Lord, Matt. xiii. 30, 38, 39, "Let both (tares and wheat) grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels."

The church saith, That for a long indefinite period before the end of the world there will be no tares to grow with the wheat.

Thus saith the Lord, Matt. xxiv. 29, 32, 33, "Immediately after the tribulation of those days, shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

The church saith, That there will be no signs by which we may know of the Lord's coming, and that no man or angels will ever know any thing respecting it; neither the Son, until the event.

Thus saith the Lord, Matt. xxiv. 48—51, "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The church saith, That it is not only right to say in our hearts My Lord delayeth his coming, but it is right to preach it in high places and low places; and that those ought to be dealt with who intimate that the Lord is at the door.

Thus saith the Lord, Matt. xxv. 1, 6, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And at midnight there was a cry made, Behold, the Bridegroom cometh: go ye out to meet him."

The church saith, It will not be thus likened, and that no cry will be given previous to the Lord's coming.

Thus saith the Lord, Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

The church saith, That the gospel of this kingdom must not only be preached in all the world as a witness to all nations, but all nations must be converted; and the end will not then come for more than one thousand years certain,

and probably not for three hundred and sixty-five thousand.

Thus saith the Lord, Luke xxi. 34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

The church saith, That day will come upon us unawares if we do take heed.

Thus saith the Lord, Acts iii. 20, 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

The church saith, That Christ will come in the destruction of all things, but that the earth will never be restored to its Eden state as Isaiah and the other prophets have spoken of.

Thus saith the Lord, 1 Thess. iv. 16, 18, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Wherefore, comfort one another with these words."

The church saith, There is no comfort in such contemplations, but rather "terror."

Thus saith the Lord, 1 Thess. v. 4, 6, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober."

The church saith, That the brethren will be in darkness, so that they also will be overtaken as a thief.

Thus saith the Lord, 2 Thess. ii. 3, 7, 8, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The church saith, That the Man of Sin will be destroyed one thousand years before the coming of Christ.

Thus saith the Lord, Heb. xi. 8, 12, 39, 40, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

The church saith, That when these worthies died they received the promise immediately.

Thus saith the Lord, James v. 8, "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

The church saith, The coming of the Lord draweth not nigh; and there is no lack of patience—she can wait.

Thus saith the Lord, 1 Pet. v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The church saith, We shall receive this crown when we die.

Thus saith the Lord, 2 Tim. iv. 1, 8, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the

dead at his appearing and his kingdom; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The church saith, That to receive this, we need take no thought respecting his appearing.

Thus saith the Lord, Rev. xi. 15—19, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

The church saith, When the seventh angel sounds, the dead will not be raised, nor those destroyed who have destroyed the earth, but all will then be converted and saved.

Thus saith the Lord, Rev. xx. 4—6, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The church saith, That there is no resurrection here described, and nothing that appertains to one.

Thus saith the Lord, Rev. xxii. 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The church saith, That it will lead us into error if we follow the words of the book of this prophecy, and that the only safety is in taking her interpretation of these words.

Thus saith the Lord, Rev. xxii. 20, "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."

The church saith, That there is no danger of the Lord's coming quickly, and that his coming is yet a long distance in the future.

The above are a few of the many instances in which the belief of the church and the assertions of the word of God are in opposition to each other. The question then arises, whom shall we believe? Both cannot be true, and one

must be wrong. It is therefore important that we know which to believe. If we take the opinions of men, and at last are found arrayed against the truth, we shall have no covert to flee to; but if we trust in the plain letter of the word of God and are then found in the wrong, we know that God will not discard us because we staggered not at his promises, but were strong in the faith; and fully persuaded that what he had promised he was also able to perform; but on the contrary, if we believe God, it will be accounted unto us for righteousness.

MR. MILLER AT HOME.—The writer of the following, having formerly been a resident in Washington county, while there on a visit last week, took occasion to call on Br. Miller.

"I found him fast recovering. His health has improved much in three weeks. He is now able to walk about his house. He thinks he will soon visit his friends. His mind does not seem to be at all affected by his sickness. His faith is strong. The time has not yet arrived, to which he has been looking, for the event which is to come in the dispensation of the 'fulness of times,' though he thinks it can be but a few months distant. He expresses deep sympathy for his fellow laborers, knowing that they have to contend with the powers of darkness, and a worldly minded church."

"His house is the Pilgrim's home. I had been there but a short time, when he manifested his hospitality by inquiring if my horse had been taken care of. We freely exchanged views on the prophecies, and conversed on the coming of our Lord."

"I said to him, that I had not seen that high wall around his farm that I had so often heard of. He said that Mr. Tilden, who was present, would go with me to look for it. So we took a walk round the farm. There is some common stone wall, like that on all the farms in the vicinity. The land being stony and uneven, it is as cheap as any other fencing. Though his farm does not bear marks of neglect, I saw no recent improvements, except one common gate. The buildings are in good condition, and everything in order. It is worked by his sons—plain industrious farmers—who support his family, and pay him a small sum yearly for his personal expenses. His house, like a number of others in the neighborhood, is a good two-story house, with green blinds, the front and ends painted white. The furniture is plain, being all made for use, not for ornament. I saw nothing extravagant. In one room is a shoe-maker's bench, used by one of his sons, who is a cripple."

"Brother Miller occupies one of the lower front rooms, where he has his bed, a few common chairs, his old book-case and clock. In the other room is a portrait, painted some twenty years ago; a large diagram of the visions of Daniel and John, painted on canvass, some like the miniature one in the last part of his book. The most elegant article in the house was a Bible, presented by a friend in Boston. The farm with the improvements are the product of a great many years of hard labor and economy. Every thing connected with it seems to indicate that he believes what he preaches. He worked on his farm, studied the Bible, became convinced of the truth, and then declared it, fearlessly, to his fellow-men, (traveling, in most cases, at his own expense) and they have in return said all manner of evil against him falsely."

"I have written the above, not to sound a

trumpet, nor because the truth is responsible for the reputation of any of its advocates, but that the readers of the *Midnight Cry*, and all who are willing to know the truth, may have the means of contradicting the foolish falsehoods with which multitudes are willingly deceived.

A. SPAULDING."

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JULY 19, 1843.

The Tent Meeting at Rochester.

The design of this meeting was, to awake an interest in that section of the country on the speedy advent of our Lord. Thus far, the object has been accomplished. We pitched our tent in the city of Rochester, on the 23d of June, and continued our meeting in it, with some interruptions, till the 7th of July. Twenty one lectures were given on the encampment, besides our meetings of prayer, and Bible classes.

The attendance from the city and country was large, and a very deep interest on the subject of the advent was manifested by all classes. Though we found many of the same difficulties to contend with, as we had elsewhere from prejudice, and false rumors, yet the honest hearted, and candid people of that vicinity gave us a fair hearing, which resulted in a deep conviction of the truth of our views on many minds. Very favorable reports have been made to us from Ministers and Laymen, some of whom have already embraced the doctrine, and design to proclaim it to the extent of their means. Some few have been converted, others have been quickened. One noted unbeliever in God and his word, has been converted to God and the truth.

We have established a depository of the Advent publications at No. 17 Arcade, in Buffalo street, which is visited by many strangers who are enquiring on the subject. Some sales have been made, but by far the greater amount has been given away. It is not expected that the receipts will meet the expenditures. But it is necessary to the work, and should be sustained, for the present. "The Glad Tidings," is published weekly, and scattered gratuitously in the city, and vicinity—also on board the canal boats going East and West. They have also been sent to Canada West. The paper contains mostly important articles before published in the "Signs of the Times," and "Midnight Cry." With such new matter as is called for, by the wants of the enterprise. Thirteen Numbers will be published, and if needed, more; otherwise a transfer will be made to the *Midnight Cry*.

Having closed our tent meeting, brother Fitch and Barry, are now lecturing in Tolman's Hall, in Buffalo street, and will continue the meetings for ten days, or more. The *Lake winds*, in that vicinity are quite unfavorable to the tent enterprise. We shall not pitch it again in that part of the country. Conference and camp meetings, however, will be held, as a substitute for the tent meetings.

The heavy squall which struck the tent, parted fifteen of the guy chains, and several inch ropes. It was done in an instant. The windward side of the tent was pressed in toward the audience, and by the pressure of the wind, the leeward side was raised up so that the audience passed out without an exception unharmed. The tent itself was but lit-

tle injured, and is now in good repair as ever, and ready to be pitched again, when a place is decided upon. We intend, if time continue, to pitch it once more in N. E. some time in September, in the vicinity of Portsmouth, N. H. when we shall expect to see a cloud of witnesses for the truth, from among the *tried* and the *faithful*.

One word in relation to the western enterprise. It is regarded by all, as a most important field of labor. Thus far I have sustained it with my only remaining available means. I have not only done *what*, but *all* I could. Our other missions have been aided, this needs it. Shall I have help. I leave it with God to direct; and the stewards of his goods to do their duty.

We shall visit Rochester again soon. We doubt not all will be done in that vicinity which can be; but some help must be afforded from abroad, to carry out the benevolent design.

Boston, July 10th, 1843.

JOSHUA V. HIMES.

Error must be so proved.

A writer in the last Puritan, has an article on the question, "Can Millerism do any good?" In the first place the doctrine is *assumed* to be an error; then the writer goes into a labored argument to prove that error can do no good. That is begging the whole question. No one presumes that error can do good; and the doctrine of the Advent can only be useful as it is true. Let it be shown that the world is to be converted before Christ can come, and the pre-millennial Advent is proved to be erroneous; but this writer has not attempted to show a single point in which Mr. Miller has departed from the word of God, and unless such can be shown, he cannot be shown to be in error. Therefore the writer has entirely failed to show that his remarks are applicable to the subject.

If some one would only prove that our views are unscriptural, and that the Scriptures on which we rely are not to be taken as they read, but mean the reverse; then the first step will be gained to prove the evil of promulgating the doctrine of the Advent; but until this is done, all such labor will be in vain.

As an evil of preaching the doctrine of the immediate coming of Christ, he says:—

"The farmer, would he secure a luxuriant crop, must often break up his fallow-ground, weeks before he sows his seed, and then wait for the revolution of months before he reaps the expected harvest. Civil government, also, must be carried on; and, that it may be well administered, many and wide-reaching plans, requiring years for their execution, must be entered into. *The world, too, is to be converted to Christ by the co-operation of human efforts; and, consequently, enlarged schemes of benevolence must be devised and accomplished.*

Now, if we believe the end of the world is immediately to occur, shall we be disposed to enter into all those wise calculations and precautionary measures, in relation to the future, which are necessary to the right discharge of our various duties to our families, to the State, and to the Church of God? Will a Millerite, if consistent with his principles, contribute of his property to promote missionary operations in China? Will he exert himself to send tracts, Bibles, or messengers of salvation to Africa, South America, or the Islands of the sea? Will he enter with ardor into far-reaching schemes of national improvement? or even into the less extended plans of judicious domestic economy?"

As we said before, if the world is to be converted, we ought to preach it. But if the coming of the Lord is at the door, we ought to make all our arrangements in view of that. It is therefore of the

greatest moment that we know what God has predicted that we may act in unison with the will of God, and be instrumental in carrying out his plans. We believe that God has clearly told us in his word that, instead of the world's being converted, the tares and wheat will grow together till the end of the world. Let that be disproved before we are censured for acting in view of that end.

It is triumphantly asked if an Adventist will contribute of his property to promote missions, and send tracts, &c. to South America or the Isles of the sea? Why, the Adventists have done more to advance missionary operations the last year in *proportion to their means*, a thousand times over, than all other Christians in the country, and have probably been instrumental in the conversion of more souls. They have not used the American Board as their agents, but they have converted the heathen at home. Wherever this truth has been proclaimed, Sectarians, Universalists, Infidels, &c. have turned to the living God. As for sending tracts to the Islands of the sea; advent publications have been sent by the hundred thousand broadcast all over the world, to the islands of the sea, and to every missionary station on the globe. They have been scattered over land and ocean, and the sailors who come into port testify that the coming of Christ is a subject of conversation all over the world.

Again he says:—

"Have revivals been promoted by the preaching of Millerism?" That *revivals* have been occasioned by it, is not disputed; but whether souls have been converted through its influence, is a question that may be decided far more correctly ten years hence than now; and, (with solemnity I would say it,) at the judgment far more correctly still. That many, in the time of revival, indulge hopes, which, in the end prove unfounded, is an unquestioned fact; that there may be spurious revivals, as well as spurious conversions, is now generally acknowledged by all judicious men; and that revivals, occasioned by the preaching of *terror*, and other means by which the sympathies and animal feelings are powerfully wrought upon, are most likely to possess this spurious character, is as universally allowed. Revivals occasioned by such influences, considering the nature of our moral susceptibilities, and their influence in bewildering the operations of the intellect, may reasonably be regarded with suspicion, especially when decided error has been instrumental in promoting the excitement. There is awful reason to fear that the purely Millerite revivals will not endure the scrutinizing decisions of the great Day. Men may be terrified into hopes, but they are not wont to be terrified into holiness."

Would not this argument be equally good, if brought against all or any of the movements of the church, because forsooth, although men may have renounced their sins and turned to the Lord, yet the day of judgment *may show* that no good has been done? The same argument could have been brought with equal force against the primitive church, and doubtless was. No man can tell the full amount of good or evil resulting from any measure, till the great day shall reveal it.

He speaks of preaching "*terror*." This appears to be the great secret of the opposition of our opponents; the coming of Christ is to them a source of "*terror*." The only "*terror*" we preach, is the "*terror*" found in the word of God. We endeavor to give it in a plain and unvarnished manner as God has given it to us, without adding to, or taking from the letter of that word. If it is wrong to preach a part of the word of God because it produces *terror*, why not withhold the whole of

it? Those who are afraid of such "terror" are like those of old who loved "deceits," and called upon their prophets to "prophecy smooth things."

The most absurd idea we found in the whole article is one which attempts to account for the good that has been done, by claiming that the doctrine of Christ's coming is a doctrine of the devil, and as the devil took this means to ruin souls, therefore it was a good opportunity for God to disappoint the devil, by converting thousands of souls with the very means that the devil was using to destroy them. He therefore thinks no thanks are due the wicked Mr. Miller and his deluded followers, but who will have the same reward they would have received had the devil been successful in carrying out his designs. The idea is too absurd to be replied to. Here it is. "That God may bring good out of evil, is readily granted; and it would be strange if he had not exerted his sovereign prerogative, and educed some good from those *erroneous interpretations of prophecy*, now so loudly proclaimed. *They are unquestionably the suggestions of the grand adversary of souls*, as a device to carry on his destructive work; and therefore furnish a fitting field for God to exert his sovereignty in foiling his insidious designs. No thanks, however, to Mr. Miller, nor to his deluded coadjutors. They will stand condemned before the God of truth. They have played their part in the bewildering drama, and they shall receive their reward. But let us be wise. To advocate fanaticism, because God may overrule it for good, is a sin of great enormity. It is sinning, that good may come. It is acting on the Popish doctrine, that "the end sanctifies the means."

We envy not the heart of him who can ascribe such an amount of good to the agency of the devil. Such a sentiment shows the state of mind better than words can express. One who could thus write respecting the great cause of the revivals which have spread throughout the land the past year, would not have hesitated to have accused our Savior of casting out devils by the aid of Belzebul the prince of devils.

Editorial Correspondence.

DEAR BROTHER BLISS,—I suppose I shall hardly be counted worthy of an Editorship unless I, at least, once in three months, appear in your columns. I confess I have been rather negligent since I left Boston, much more so than I had intended; as I expected then to have been at the West before now, from whence I designed to have kept our readers informed of the progress of the cause in that section. But Providence has ordered it otherwise than that those anticipations should be realized. I am yet in Philadelphia and vicinity, and am not likely for the present to get to the West.

But we have most encouraging accounts from there of the progress of the second advent cause, especially in Kentucky. Our beloved brother Mellich from this city, writes us from Kentucky, that himself, in company with brother W. Scott, have commenced a mission in that state, and that the door is wide open before them in every direction, and the people anxious to hear. Brethren Cook, Porter, Roger, Stevens, &c. are in Ohio, and the cry is going abroad there.

Brethren Allen and Oster, from this city, have gone into the lower part of Delaware, and are meeting with wonderful success. The Lord opens their way and revivals follow.

Brother Brown has returned from the South, after having visited Washington, Richmond, and Norfolk, Va. He succeeded in giving a course of lectures in the last named place, and considerable interest exists there. The way is open for some one to go on and go through that section. We are expecting Bro. Caldwell to return and go there.

The way is opening in the vicinity of this city for lectures more than ever before, and the people in the country are exceedingly anxious to hear. The believers in the Second Advent in this city wax stronger and stronger. There has never been a time when they have manifested a more settled faith in the coming of the Lord in 1843. We do not fear to trust God's Holy word, and risk all our interests on it.

The enemies of the cause, I perceive, are now and then endeavoring to make out that the whole Second Advent cause is dead. But let them rest assured that it is not dead yet. Nay, more, that it *never will die*. It lives now, it will live until the Lord comes, and then it will live forever. For in that day it shall be said, "Lo, this is our God; We have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." My own faith was never more firm than now, and the longing desire of my heart is, "Come, Lord Jesus, come quickly." Yours in the hope of the gospel.

Phila. July 10, 1843.

J. LITCH.

THE NATIONS of the eastern world, according to the latest news, are still in the same unsettled state, ready, the moment the Lord shall take from them the restraining influences which now prevents an out-break, to imbue their hands in each others blood. From present appearances the affairs of Ireland are fast coming to a crisis. The excitement on the subject of repeal has now become so intense, and general, that some efficient action must soon be taken, or the interest must die away unless the repealers are forced to extremities. The first blow that is struck must kindle such a flame, that the blood of thousands can hardly quench. It will not be merely a contest between a few thousands of disciplined troops on either side: but the whole power of mighty England will have to combat the millions of Ireland's hardy and determined sons, who not again will submit to England's iron yoke, till blood has freely flown, and thousands of them bite the dust in death.

How soon this contest may begin, and which, if begun, must embroil all Europe in war, He alone can tell in whose hands are the nations of the earth, and who can turn them as the rivers of water are turned; and who, when the appointed hour shall come, will gather together the nations for the battle of the great day.

CAMPMEETING AT BOYLSTON.—Brother R. W. Reed writes us that that meeting has been blessed to the conversion of some souls, and others have revived in them the work of the Spirit, and dedicated themselves anew to the service of God. On Thursday they had a precious season, in celebrating the death of the Lord as commanded to till he come. Brothers Flag, Mires and Eldridge were set apart for the ministry, by prayer and the laying on of hands.

The devil, as is usual, when the sons of God present themselves before the Lord, came also among them, with a horde of scoffing professors and non

professors, to whom it was sport to riot in the day time, and who made some trouble. The Lord forgive them, they know not what they do.

Brother Reed went from B. to the Ashby campmeeting, where he says they had good congregations. He will go from there to East Fairlee, Vt. where those who wish his services will direct to him.

CANADA MISSIONS.—We have overpaid on the Canada Mission, \$13.21. We have translated the Synopsis of Miller's Views, and some other important articles on the Advent, into the French language, which we are now desirous of publishing and sending them broad cast among the French population throughout Canada. Brother Hutchinson, located at Montreal, will aid us in their circulation as an agent, but the means must be raised by our friends in the States.

BROTHER BARRY, writes us from Rochester with date of July 10th, that God is still being glorified in that city. Brother Fitch was to tarry and preach there through the week. The prospect there for the accomplishment of good is very favorable. May our friends remember in their prayers these important fields of labor, and the dear brethren who are laboring with all their energies to awake Christians and sinners to the importance of being prepared for the coming of the Lord.

A CAMPMEETING will be held at the head of the Bay, Stanstead E. C. Tents will be put up on the 17th July.

Amos Fox.

AN ILLUSTRATIVE ANECDOTE. It is related that Galileo, who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?" This is the case with many. They will not look at the truth. They will not hear it, for fear that the arguments which they have framed will be destroyed, and they be obliged to give up their vicious indulgences.

LOOK AT THIS !—It is said if Christ does not come this year, the preaching of the Second Advent in 1843 will do a great deal of harm. But we wish to ask, which will be the most safe side to err? to look for it too soon, and prepare for it, or put it too far off, and have it overtake us unexpectedly, and in an unprepared condition. If there is any uncertainty, will not the expecting attitude be the safe one? If all men were prepared, it would be no matter when He comes; but this is not so. We ought to be always ready; but we fear all are not thus.

OF BEING IN CHRIST. There is no condemnation to them that are in Christ Jesus. Nothing but condemnation to them that are out of him. Faith makes Christ ours. This consists in self-denial, and self-resignation. We must see our sins so far as to abhor ourselves; abhor ourselves so far as to deny ourselves; deny ourselves so far as to resign ourselves up into the saving arms of an only Saviour. They that do this are pardoned, sanctified, saved forever.

July 19, 43

The End of the 1260 Days.

According to Daniel vii : 25, the saints of the Most High were to be given into the hands of the Pope for 1260 years, when they were to take away his dominion, to consume and destroy it unto the end. This dominion we claim was taken away when the French government extended its power over the power of Rome, and the Pope became dependant on France.

A sermon has been placed in our hands entitled "A Sermon delivered on the Annual Thanksgiving in Connecticut, Nov. 24, 1803. By WM. F. MILLER, A. M. pastor of a Presbyterian church in Windsor Conn." In confirmation of the above opinion, we make the following extracts p. 38—41. "The French revolution, by the confiscation of Peter's patrimony, has not only destroyed, in a great measure, the enormous wealth of Mystical Babylon; but has opened a door of toleration to Protestant dissenters, unknown under the Monarchy; re-established the observance of the Sabbath, by law; and produced a ruler in the Roman world, superior in power to the Pope, making him a subordinate fallen king, by vesting in the First Consul of France the power of nominating to office all the Bishops in France and her dependencies.—By this extraordinary change of power, the Pope is no longer the Viceregent of God upon earth, the Vicar of the Son of God, 'superior to all human judicature.' For, now, the First Consul of the French Republic sits on his throne and judges him, dictating to him who shall be a priest, and who not; and breaking down, as far as the power of the French Republic extends, his horrid, persecuting laws, in religion, and kindly establishing a system of laws, respecting religion, which has placed it on the gospel plan, and wisely provides for its protection and support. It was the French Monarchy, which confirmed the Pope in his pompous, Anti-christian title, the Vicar of the Son of God; and made him superior to all human judicature; and the French Monarchy being destroyed, it is the Consular Government, which has cast the Pope down from his throne; and, by his own consent made him, in all the dominions of France, subject to the judicature of the First Consul. This is a fact, which admits of no denial. Thus, in this application of the Latin destruction of Antichrist, every thing applies with great propriety.

I shall, in this number, as a farther confirmation of this doctrine, only add the opinion of several learned writers of the first centuries, concerning the time of Antichrist's first appearing in the world, according to the prophecy of Daniel and of St. Paul. 2 Thess. ii. 1—12. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by your gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of Sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God

sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: *only he who now letteth will let until he be taken out of the way.* And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the coming of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. *That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*" Does not this prophecy plainly doom the Papal nations to damnation? Let the reader compare and judge for himself. I shall only show how the ancients have explained the words, "Only he who now letteth, will let until he be taken out of the way." Newt. Proph. vol. ii p. 111, 112. "Tertullian, who became famous at the latter end of the second century, expounding these words, Only he who now letteth, will let until he be taken out of the way, says, who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed? And in this apology (alluding to what he had before said,) he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it."—"Origen, the ablest writer of the third century," confirms this application. "Lactantius, who flourished in the beginning of the fourth century, describes Antichrist in the same manner, and almost in the same terms as St. Paul; and concludes, 'This is he, who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth.' A shorter and fuller character of the Vicar of Christ could not be drawn, even by a protestant."—"Cyril, of Jerusalem, in the same century, alledges, 'This the predicted Antichrist will come, when the times of the Roman Empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who by magical and wicked artifice shall seize the Roman power.'"—"What an application before the event!—"Jerome, Austin, and Chrysostome flourished in the latter end of the fourth, or the beginning of the fifth century. Jerome says, Antichrist shall sit in the Temple of God, either at Jerusalem (as some imagine) or in the church (as we more truly judge) showing himself that he is Christ and the Son of God: and unless the Roman Empire be first desolated, and Antichrist precede, Christ shall not come. And now ye know what withholdeth that he might be revealed in his time, that is, ye know very well, what is the reason why Antichrist doth not come at present. He (the apostle) is not willing to say openly, that the Roman Empire should be destroyed, which they who command think to be eternal. For, if he had said openly and boldly, that Antichrist shall not come, unless the Roman Empire be first de-

stroyed, it might probably have proved the occasion of a persecution against the Church."—"Jerome was himself a witness to the barbarous nations beginning to tear in pieces the Roman Empire, and upon this occasion exclaims, He who hindered is taken out of the way, and we do not consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth."—"Austin, having cited this passage affirms, No one questions that the Apostle spoke these things concerning Antichrist: and the day of judgment (for this he calleth the day of the Lord) should not come, unless Antichrist come first. And now ye know what withholdeth. Some think this was spoken of the Roman Empire; and therefore the apostle was not willing to write it openly, lest he should incur a premonition, and be falsely accused of wishing ill to the Roman Empire, which was hoped to be eternal."—"Chrysostome, speaking of what hindered the revelation of Antichrist, says, 'when the Roman Empire shall be taken out of the way, then he shall come; and it is very likely: for as long as the dread of this Empire shall remain no one shall quickly be substituted; but when this shall be dissolved, he shall seize on the vacant Empire, and shall endeavor to assume the power both of God and man.'

In this manner the most learned divines of the first centuries explained the prophecies, concerning the time of the coming, and the real character of St. Paul's man of sin or the Roman Antichrist, before there were any real signs of his appearance; and while the Roman Empire, by its rulers, was thought to bid eternal defiance to the united powers of the whole world. Could they, in these particulars, have reasoned more justly, if they had lived after the coming of Antichrist? Are not these descriptions, some of them, written several hundred years before the coming of Antichrist, as accurate descriptions of his endeavoring to assume the power both of God and men, as could be given of the Bishop of Rome, at this day, when all these things have happened, by a learned Protestant? Can his real character, or the time of his first appearing, in the power of the Beast, be better described? For, when the Roman Empire, existing on the several hills of Rome, as its capital, ruling city, was taken out of the way, by the fall of the Gothic kingdom and the conquest of that city, by Justinian, the Emperor of Constantinople, then a door was opened for the appearance of antichristian corruption in the Western Church; and the love of power opened the passions of the old Romans and the ambitious kings of France, to cherish all the intrigues and infernal artifices of the Popes, till, in the end, for the sake of gratifying their ruling passion, they made the Popes real kings, in the character of the Little Horn, in Daniel's prophecy. Dr. Doddridge, in his family Expositor translates the words, "Only he who now letteth, will let, until he be taken out of the way," in this manner, "Only there is one that hindereth, till he be taken out of the way."—He then explains the meaning, "Secular powers at present are a restraint, but when that is taken out of the way, and different scenes in Providence open, these iniquitous principles, that are secretly fermenting, will break out in all their force."—"And then the ungodly one shall be revealed, and appear as it were unveiled in all his native deformity; even he who shall bring the greatest infamy and the greatest misery on the Chris-

tian world."—In a note, on the words, There is one that hindereth, he says, "Dr. Geddes very properly explains this of the Roman Emperor, who would not suffer ecclesiastical power to grow to an exorbitant height, while he held his seat at Rome. See Geddes' Tracts, vol. ii. p. 10; and as many good modern commentators give in the same turn, so it is observable that Tertullian, Augustine and Chrysostome, all agree in saying, that Antichrist was not to appear till after the fall of the Roman Empire."

As an evidence of the power of the Popes in the days of their prosperity, we give the following Bull of Pope Martin. p. 99.

"We will and command, that, by this our authority Apostolical, ye exhort and admonish all the professors of the Catholic faith, as Emperors, Kings, Dukes, Princes, &c. That they expel out of their Kingdoms, Provinces, Cities, Towns, &c. all manner of heretics, according to the effect and tenor of the Council of Lateran. That they suffer none such within their Shires or Circuits, to preach, or to keep either house or family, either yet to use any handicraft or occupation, or other trades of merchandize, or else to solace themselves any ways, or frequent the company of Christian men. And furthermore, if such public and known heretics shall chance to die, (although not so denounced by the Church) yet in this so great a crime, let him and them want Christian burial. The residue let the aforesaid temporal Lords, &c. take amongst them, with condign deaths, without any delay to punish."

A letter from the London Missionary Society, to the Missionary Society of Conn. dated London July 12th 1805, contains the following paragraph respecting this change in the power of Rome.

"When, therefore, those impediments are removed by the Providence of God, which for ages have obstructed the progress of the gospel; when facilities are afforded for the circulation of the holy scriptures, and the pure administration of its institutions, in countries where they have long been interdicted by the severest penalties, this state of things contains a providential voice, which instructs us in our duty, and invites us to improve it. On these grounds the directors have proceeded in their measures relating to the introduction of the unadulterated religion of Christ into those nations on the continent which for ages were under the control of the Papacy, and more recently so overwhelmed with the principles of infidelity, as to be inaccessible to the exertions of Christians for that great purpose. For two preceding years, the Society has manifested the commendable desire of endeavoring to be instrumental in building on the ruins of the Papacy the divine edifice of pure Christianity; and as the most powerful means for that purpose, within their reach, was the circulation of the holy scriptures, they determined to consecrate a part of their funds to this object."—See Conn. Evangelical Magazine, vol. iv. Nov. 1803 p. 193—4.

Of the force of prophetic language he says, p. 82

"And the Wine-press was trodden without the City, and blood came out of the Wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs"

"If this is all a papal war; if it is all the effect of the force of truth, without any ambitious, devouring King, and his blood-thirsty armies, to prepare the way for its spread, by the sword, in breaking down the idolatrous and oppressive governments of the Antichristian world, and proclaiming a free toleration in religion to mankind; if it does not necessarily imply the slaughter of millions, then words have lost their signification. The modern notion of explaining all meaning in words away, by figures, is like the doctrine of the old school of "Hymenus and Philetus; who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some."

Speaking of the tenacity with which men adhere to their old opinions, he says, p. 74, 100.

"I am sensible, the prejudices of the present times will be inclined to deride all this; but the love of souls will be my consolation, if men will not be candid enough to compare what is written with God's word. Ridicule is not, nor never was the sure test of truth. Had it been, Columbus, after all the contempt which he experienced from stupid kings and snarling courtiers, would never have found his way to America; nor Sir Isaac Newton have discovered the annual revolution of the Earth round the Sun, to the rejection of the foolish, vulgar, popular, absurd notion of the Diurnal revolution of the Sun round the Earth.—Well has Lavater said, "Thinkers are scarce as gold."

"The prophets of God, who have faithfully reproved the corruption of their times, have often been called the disturbers of the public peace. They have been an uneasiness to persons, who however corrupt they were, could not bear reproof. Thus, when Ahab met Elijah, he said unto him, "Art thou he that troubleth Israel?" In this way, the prophets who preach against the errors of the world, are treated as public enemies, seditious persons, and even as the cause of those calamities, which they foretel as the punishment of a perverse generation. Hence the hardened wicked rejoice in their destruction."

A call from Virginia.

DEAR BRO. HIMES,—I am a subscriber to the "Midnight Cry," and am fully persuaded that the views promulgated through its columns, concerning the "Second Advent" of our Savior in 1843 are correct. We have no preachers of that doctrine in this section, but I am fully persuaded that if an acceptable lecturer would come to Virginia, much might be accomplished through his instrumentality. Can you not prevail on some one to come. He would find a hearty welcome from many Christians. I myself would be willing to pay his expenses, and I have no doubt he would be sustained by many friends. I am constrained by the love of Christ thus to write you, and while I rejoice to hear of so many sleeping virgins being waked up through the announcement in different sections of the country, "Behold the Bridegroom cometh," I am anxious, to hear the "Midnight Cry" sounded among my brethren, neighbors and friends here. Do send a lecturer if possible. The Lord prosper your labors—and may we all look with desire for "the blessed hope, the glorious appearing of the great God and Savior Jesus Christ."

I remain yours, in hope of eternal life.

LUCY CARVER.

Roanokes, Co. Va. June 8, 1843.

EXTRACT OF A LETTER FROM I. C. PARKS.

Sinner, why will you longer let Satan delude you? His only object is to destroy your soul. He would fain have you believe that the doctrine of the Advent is false—that the world is yet to stand thou-

sands of years—that we are to have a long millennium of peace and safety, and that then you and all will be converted to the Lord. He is whispering peace in your ears when there is no peace; and he would have you believe that if you live as you have done, you will be safe. But consider what you are doing and whither you are bound. If you serve Satan here, you must dwell with him forever. Be wise while you may. Let your remaining days be spent to the glory of God. His Spirit is now striving with you. Go to God as you are and he will cleanse you; though your sins be as scarlet, he will make them white as snow, and though they be red as crimson they shall be as wool. You will never have a more favorable time to prepare for eternity than the present.

I believe we shall see but few more days in this world, and that what you do, must be done quickly. Now is the time to choose whether you will enjoy an eternity of happiness or an eternity of misery. You prefer to be happy, but that will not make you so, you must seek for it. I daily grow stronger in the faith of soon seeing the Lord.

Yours in the daily expectation of beholding our beloved Lord and Master.

ISAAC C. PARK.

Fitzwilliam June 24, 1843.

EXTRACT OF A LETTER FROM J. D. POOR.

Dear Brethren, I take this opportunity to give you an account of my labors the past winter. I have never enjoyed myself so well in my life as I have during the past winter, in obeying the Spirit of God, and devoting myself and substance to give the Midnight Cry. I was convinced of the truth of the Advent near, by hearing Bro. Litch at Roxbury, last Spring, and had no desire to avoid my convictions of its truth. I have therefore devoted myself to this work. During the past winter I have traveled nearly seven thousand miles from place to place, lecturing and distributing publications in connection with bro. Brown of Rochester, N.Y. I have spent \$500 in the cause—all that I had, and regret that I had no more to use for the Lord.

I have called on the ministers in most places where I have been, some of whom heard the word gladly. At Ft. Defiance, Ind. Elder Tucker, a Presbyterian minister, embraced the truth, and a Baptist preacher of the same place when we left was in search of light, as was also a student from Oberlin. We did not stop long in any place, but obeyed the injunction "that he may run that readeth it." At Marshall, Mich. we found a brother Bronson giving the "cry" with good success. At Jacksonburgh, we found a brother standing with the church all opposed to him; but the Lord was with him. A Methodist brother there was also converted to the faith. We lectured in the Baptist house at Chicago, Ill. and in the Court house. The Mormons and Catholics endeavored to raise a mob, but He that keepeth us neither slumbers nor sleeps. At Jacksonville, God blessed our labors. At Alton, Ill. saw bro. Clark, who was lecturing in that region and the people heard him gladly. At St. Louis, a Mr. Kinton, a Baptist minister, was lecturing on the prophecies, but not of our faith. He offered us his church, but we chose to lecture in the Concert Hall. The people were eager to hear, but had had their minds disaffected by false reports. They crowded into the hall which was filled to overflowing; then they commenced a noise, till it became a perfect Babel, which broke up the meeting. After that we gave several lectures under a large shed, but there was no more disturbance, but several conversions. We went down the river to New Orleans, stopping at different points on the route. In N. O. we

scattered one thousand papers of different kinds. On our return to Cincinnati, we saw Brn. Pratt and Caldwell, and had a glorious meeting. Wherever I have been I have scattered papers and books, which I trust will not be in vain. We went at our own expense, and gave away our publications, but yet they said it was a speculation.

I soon expect to enter that world where our labors will be over, when they will all know the Lord from the least of them even to the greatest of them.

Yours in the hope of soon seeing the Lord.

ONE WEEK'S RECORD OF MURDERS.

As a sample of what is constantly passing under our eye, we give below the catalogue of murders and suicides, collected and condensed from our exchange papers, from the 1st to the 7th of June last. It would seem that the land was full of violence, and that man had become man's most deadly enemy.

A. C. Hawsey, of Clinton, Ala., shot Rufus Brooks.

Andrew Cambell of Van Buren, Ark., was murdered; by whom unknown.

E. W. Trimble of Wheeling, was thrown overboard from a steamboat, by a deck hand, of whose sauciness Mr. T. had complained to the captain. He was drowned.

At Havana, in the market place, a mulatto disputed with a stall tender about a trifling sum of money. The mulatto siezed a knife and stabbed his opponent, causing his death.

Fances M. Staples at Woodlawn, Ala., placed the breech of a gun in the ground, the muzzle against his head and blowed his brains out. He had gambled and lost \$100, and a gold watch worth \$80.

Amelia Ent, of Raritan, N. J., committed suicide by hanging.

At Batesville, Md., a negro murdered a John Smith. Supposed cause, the negro wished the situation of Smith, a miller, in the employ of the negro's owner.

Thomas N. McKants, of Columbia, S. C., murdered a Mr. Ladd 19th March.

A negro and an Indian murdered a family consisting of three persons in Van Buren, Arkansas. Their object was plunder; about \$1000 were obtained. They were arrested in the Indian country, and committed to jail; the population became so enraged against the negro, that he was taken out of the jail by force, tied to a tree and burned alive.

A Mr. Vilar of New Orleans attacked a Mr. Rasseure. The latter drew a pistol and shot the first mentioned dead.

In Rushville, Indiana, Philip Barger was murdered by his own daughter. Barger was an intemperate man, and frequently abused his wife in the most shocking manner. On the evening of his death, he had commenced violence as usual, and the daughter split his head open with an axe.

The body of a French lady floated ashore near Westport, Conn., supposed to have been murdered and thrown overboard from a steamboat in Long Island Sound.

The above taken from an exchange paper is a sample of the *morals* of the most moral and Christian nation in the world.

AN INCH OF TIME. "Millions of money for an inch of time," cried Elizabeth,—the gifted, but ambitious queen of England, upon her dying bed. Unhappy woman! reclining upon a royal couch, with

ten thousand dresses in her wardrobe, a kingdom on which the "sun never sets," at her feet,—all now are valueless, and she shrieks in anguish, and she shrieks in vain, for a single "inch of time." She had enjoyed three-score and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she, who had wasted more than half a century, would barter millions for an "inch of time."—*American Tract.*

SIGNS OF THE TIMES.

BOSTON, JULY 19, 1843.

Agents and Subscribers.

We have been very indulgent to agents and subscribers in time past, being unwilling to drop a subscriber or dismiss an agent, however delinquent, while we had the means to sustain the paper. *But the time has now come* when all agents and subscribers must be punctual in the payment of what is actually our due, or we shall fail to pay the printer, *which we shall not do*; or stop our paper, which we *shall do*, when the means are not forthcoming to sustain it. When we have no means to sustain the paper, or other publications, we shall consider our work done, in this respect. But we do not regard our work done as yet. Let all delinquent agents and subscribers NOW pay up arrears, and we shall go on while we have need to publish the glad tidings of the kingdom at hand.

Some delinquents have been stricken from our list, who *owe for several volumes*. If any of those persons wish their papers continued, they will inform us. If any mistakes have been made in stopping those who have paid, they will inform us without delay.

Letter from William Miller.

DEAR BROTHER HIMES,—This is the first time I have written for 6 weeks or more; the time past, for sixteen weeks seems to me like a dream, and a painful one too. I do not complain, God is good, and although he afflicts us by pain, disease, and prostration of both physical and mental powers, yet he has the power to cause all these things to operate as means to help us on to glory. Blessed be his name, I find my present affliction has been not entirely lost. I hope it has and will prove a blessing.

Before I was taken sick last winter, at times I was very much unreconciled to my lot, as I would call it, often thinking God had laid on me more than I was able to bear. I often murmured and complained, and often prayed that I might be permitted to retire from the turmoil and bustle of the world, at least for a few weeks. God granted my request, and I have been confined to my room four months, but how different from what I expected. I anticipated rest, but experienced pain; I expected to enjoy the society of my family and friends, but have been much of my time a burden to myself and them. Yet during the whole time of my sickness, my faith in the glorious appearing of Jesus Christ this year has been stronger than I ever experienced for such a length of time before. It seemed to me so plain, so clear, that to doubt would be as wicked as to doubt the existence of a Supreme Being. And although my pain in body was very severe, yet it was made quite tolerable by the strength I obtained through my faith in the blessed book of God's word, and the promises therein of the glorious inheritance of the saints.

It appeared to me at times, that the whole plan of salvation lay before me like a landscape, and I was enraptured with the sight. I have a number of times during my sickness felt as did Paul "to depart and be with Christ, &c." But God has seen fit to continue me here as yet. My health is on the gain, and I think in a few days I shall be able to la-

bor again in the vineyard, if a door should open. Perhaps none may want me now; no matter, I will leave that with my heavenly Father and the people. The opposition in this quarter is gaining in confidence and violence since the 23d of April is past. But they begin to rejoice too quick. We have not yet passed 1843. I want to hear from you, not one word since brother Flemming wrote—do write. God will try our faith more than ever, depend on it; and although trials deep and sore may assail us, let us not waver, for the Lord will come and will not tarry.

Yours, as ever,
Low Hampton, July 5th, 1843.

THE 2300 DAYS. The Rev. F. A. Cox, D. D. LL. D. of England, in his lectures on the book of Daniel, page 187, remarks as follows.

"These days are prophetic, that is they symbolize years; curiosity, therefore, is naturally eager to ascertain the chronology of this prediction. It is some clue to the commencement of the period, to remark that Daniel does not refer to the *origin* of the monarchy, but to some period afterwards, when it is become a settled government, because the Medo Persian Ram does not rise from the sea, but stands, already grown, upon the margin of the river. Cyrus and Darius were conquerors, but it was not till the *seventh year of Artaxerxes*, that the empire had attained its strength. The Medo Persian ram rose in the year B. C. 536, and continued to stand till B. C. 330: The date of the vision is therefore between these years."

The Israelite, a paper published at Jeffersonville, Ia. of May 20, gives the following notice respecting our beloved brother Chittenden.

"Brother H. A. Chittenden, of Connecticut, of the Congregational Church, has just closed a course of lectures here, on the Second Advent. Our chapel was crowded to overflowing, and the profound and breathless silence with which the audience hung upon the words of the youthful lecturer showed that they were words of truth and soberness."

Letters

FROM POST-MASTERS, TO JULY 14.

Williamantic Ct; Weybridge Vt \$1; Benton NY; Melain Village NH; Charlotte S C; Taftsville Vt; Guilford, Ct; E Livermore Me; Woodstock, Vt \$2; N Bedford Ms \$1; Derby Vt \$1; Canton Ms; Charlestown NH \$1; Dover NH \$1; Falmouth, Ms; Braintree, Vt; Berlin Ct \$3; N Castle Me \$1; Plymouth Ms \$1; Portsmouth, N H; Mechanicsville, N Y; Whately Vt \$1; Derby Line Vt \$1; Portsmouth N H; Sullivan NH; Long Plain Ms \$1; Danvers Ms \$1; Yorkville, SC \$1; Belvidere Ill; Essex Vt \$1; Norwalk Ohio \$1; W Bridgewater, Ms; Corina Centre Me \$1; Westfield Ms; Glasterbury Ct; Sanbornton Bridge, NH \$2; Glenville N Y; Wareham Ms; Manchester NH; So Strafford Vt; Falmouth Me; Honesdale Pa; W Enosburg Vt; Chickopee, Ms; Washington NH; Corington N Y \$2; Snow's Store \$1; Derby Line Vt \$1; Acton Ms \$1; Rouses Point \$1; Sandy Hill N Y; Milan NY \$1; Richmond Vt \$2; Rochester Vt \$1; Bunker Hill, Ill; Glasgow Me; Kees Falls Pa; Vienna Me \$1; Hartford Ct \$2; Eastport Me \$1; Brookline, Vt; Albany NY; Ware Ms; Orange Vt \$1; St George Vt 1 doll. E Washington NH 3 dolls; Essex NY; Jamestown, O; Colebrook NH; Walpole Ms; Hartford Ct 1 doll.

INDIVIDUALS.

Dr Lee 2, T L Tullock, J P Jewett 2, A Prisoner; D Wright 2; C S French 1; C Wines 10, balance 27,02; L Kimball, J L Paine 1, letter dated Feb. 8 just rec'd; Friend, by hand of Eld P. 32,50; L C Collins, J Shepherd, L W Hoyt, 2 dolls. due; Richard Garland, 1; E Galusha, R E Ladd 5; R Meriam, Springfield Vt, 1; J Woods 3, N B Start, L Bolles, 1; J H Thompson 1; Wm Miller, T Wrightson, T M Preble 8; T H Barry, T Baker, J Litch 2; T L Tullock.

Bundles Sent.

Rochester N Y Depository; J V Himes 9 Spruce St N Y; Eld J E Jones, Pittsfield N H; R Meriam, Camden, Me; J Weston N Ipswich, NH; J V Himes 9 Spruce St N Y; W Meriam Camden Me; Rochester Depository; T M Preble Nashua N H.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 21.

Boston, Wednesday, July 26, 1843.

Whole No. 117.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The Celestial Railroad.

BY NATHANIEL HAWTHORNE.

The following interesting article first appeared in the Democratic Review. We publish it on account of the rich stores of instruction it contains, and the moral it teaches. It admirably illustrates the progress made in popular religion since the days of John Bunyan, and shows the improvements made by the Transcendentalists and Neologists, to be found in our modern popular churches. We commend it to those among the sects who are the most bitter against the coming of Christ, as a looking glass in which themselves are strikingly reflected. It is just such an article as John Bunyan would write were he now alive.

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station house. It was my good fortune to enjoy the company of a gentle-

man—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the City of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and at a short distance from its outskirts passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This" remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose from time immemorial."

"Very probably—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were incumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station house. This very neat and spacious edifice is erected on the site of the little Wicket gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach.

A large number of passengers were already at the Station house, awaiting the departure of the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man with a huge burthen on his back, plodding along sorrowfully on foot while the whole

city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood setting forth toward the Celestial City as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door.—This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the Station house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I.—"Beyond a doubt the directors have engaged that famous old champion to be chief conductor on the rail-road?"

"Why, no," said Mr Smooth-it-away, with a dry cough. He was offered the situation of brakeman; but to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows, or ill language with some of the Prince's subjects, and thus have embroiled us

anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon, that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—(not to startle the reader)—appeared to gush from his own mouth and stomach as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this? A living creature? If so, he is own brother to the engine he rides upon."

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo—bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if any thing can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers in the old pilgrim guise, with cockle shell and staff, and their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flit the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which he observed was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion, "The keeper

was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders, at the sight of the cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage that the materials from the heart of Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have had the kindness to entertain pilgrims there."

"Young Ladies," cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why my dear fellow, they are old maids, every soul of them—prim, starched, dry and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very well dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away,

he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in Christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley.—Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom and supply the defect of cheerful sunshine, not a ray of which has ever penetrated these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track, (a catastrophe, it is whispered, by no means unprecedented,) the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the valley, as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine on arriving at a stopping place.

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence also is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence, ever and anon, darted huge tongues of dusky flame, and had seen the strange, half shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreath itself, and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-be-

grimed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and inquired what was his business there.

“Did you not start,” said I, “for the Celestial City?”

“That’s a fact,” said Mr. Take-it-easy, carelessly puffing some smoke into my eyes.—“But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place, if they offered me house-room and living free.”

“But, my good Mr. Take-it-easy,” cried I, “why take up your residence here, of all places in the world?”

“Oh,” said the loafer with a grin, “it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you.”

While he was speaking, the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before; but sometimes, in the dark, of intense brightness, grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more,—mere delusions, which I ought to be heartily ashamed of; but all through the dark Valley, I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of the natural day however began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old

trogolytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern’s mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the townspeople and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that the people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps, exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan’s time, will be surprised to hear that almost every street has its church and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment, the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The laborers of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human nature or celestial science, that any

man may acquire an omnigenious erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study are done to every person’s hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes: with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It is well worth one’s while, even if he had no idea of buying or selling, to loiter through the Bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, make very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags.—There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost any thing. Indeed few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man’s business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet, as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run.—Thousands sold their happiness for a whim.

Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium, or a brandy-bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants.—

The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple,—but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life time were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money—which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity we passed the ancient silver-mine,

of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape, at all events," said Mr. Smooth-it-away; for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I "the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile.

"It is neither more nor less than the door of a cavern, which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and wo, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. All through our journey, at every stopping-place, Apollyon had exercised his ingenuity in screw-

ing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience, amid the wild revellers of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of so good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumbering influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachination, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably, that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore: But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river; that, with a shiver and a heart-quake, I awoke. Thank Heaven, it was a Dream!

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JULY 26, 1843.

The following is the view of brother Litch respecting the end of Rome. As yet we have been unable to see the evidence so as to subscribe to this view of the question.

With regard to the minute detail of unfulfilled prophecy, while each have their own view, we feel that it becomes us to be modest; and liberal towards the views of others.

We have not had time to examine our brother's view as much as we would wish. Our view of the sanctuary is, as yet, different from his. And when the 2300 days end, we expect probation will end.

Babylon's Fall—the Sanctuary Cleansed.

MY DEAR BROTHER BLISS,—The crisis we have reached calls upon us to double our diligence in endeavoring to strengthen the hands and faith of the people of God, and in endeavoring to pluck sinners out of the fire. The Judge standeth before the door, and will speedily come in all his glory, to take vengeance on his foes, and to be glorified in all them that believe. That we have reached the year of the termination of the prophetic periods, is clear; and it becomes us all to walk carefully before the Lord, to watch and be sober.

It is a question which we as observers and recorders of the "signs of the times," and as "expositors of prophecy," ought to be able to answer. "Where are we?" In what period of the prophetic visions of Scripture? It appears to me we may answer this question, at least with a degree of satisfaction.

What then was to mark the termination of the 2300 years of Dan. viii. 14? Ans. The sanctuary shall be JUSTIFIED; for so I prefer to read it, with the margin, unless we adopt Professor Bush's definition, then shall the sanctuary be VINDICATED. You know I have long dissented from the idea that the cleansing of the sanctuary is the purification of the earth by fire. I have no faith in that view. But I have believed it was the pardon of Jerusalem's crimes, preparatory to her restoring to glory and triumph over her foes.

However, I like the term "*vindicated*," still better. I think the true import is, that Jerusalem will be vindicated, or proved innocent, or justified, by the punishment of her destroyer. Gabriel, when sent to make Daniel understand the vision, in chapter viii, said, I will make thee know what shall be in the last end of the indignation." What did he tell him would come? Verse 25. "*He shall be broken without hand.*" Who? The little horn which waxed exceedingly great. That was the power which destroyed the Jews. ROME. God will vindicate Jerusalem, by the destruction of Rome.

Take the type of the long desolation of the sanctuary, I mean the seventy years captivity in Babylon. God threatened, Jer. xxv. 11, that those nations should serve the king of Babylon seventy years. In verse 12, he said, "And it shall come to pass when seventy years are accomplished I will punish the king of Babylon, and that nation and the land of the Chaldeans."

This threatening was executed that night in which

Belshazzar was slain. See Dan. chap. 5th. So when the 2300 years run out, that persecuting power which destroyed the people of God, and Jerusalem will be broken without hand. Hear Isa. x. 12. "It shall come to pass, when the Lord shall have accomplished his whole work upon Mount Zion and Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

Likewise Gabriel, when in the 9th of Daniel he came to give the prophet skill and understanding. He told him that after Messiah is "cut off," "the people of the Prince that shall come shall destroy the city and sanctuary," then "for the overspreading of abominations he shall make it desolate until the consummation, and that determined shall be poured upon the DESSOLATOR."

The question now comes up, 1. Who is the desolator of Jerusalem? Rome. 2. What has God determined to pour on her? Daniel answers, chap. 7th, verse 11th, "I saw until the beast was slain and his body destroyed and given to the burning flame." John answers, Rev. xviii. 8, "Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." But who is it that shall be thus judged. Rev. xvii. 4, 5, 6, 18, answers. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

What city reigned over the kings of the earth in John's day? or what city has done it since but Rome? Then "her plagues shall come in one day." But what are her plagues? "*Death, and mourning, and famine.*" These begin the train of evils. Finally "she shall be utterly burned with fire."

BABYLON'S FALL PRECEDES CHRIST'S COMING.

Daniel, in the 7th chapter as already quoted, teaches us that the beast, (not the horn, Popery) but the beast, Rome, the body of the beast, the city which existed before the horn with eyes came up, will be slain and destroyed and given to the burning flame. Then he saw in the night visions, "and behold one like the Son of man came with the clouds of heaven."

Thus also the Revelator, xiv. 6, 7, he saw the missionary angel of our age, fly, and the conclusion of his message was, "the hour of his judgment is come." He was followed, verse 8th, by another angel, saying, "Babylon is fallen, is fallen." And a third angel followed them, saying, "if any man worship the beast, &c." so that probation continues after Babylon falls.

John then hears it announced that the dead who have died in the Lord are thenceforward blessed. And he looked to see why they were so; and it was found to be for the same reason that those are blessed who wait and come to the 1335 days. For it is the harvest of the earth, and he saw the Son of man on a white cloud, and he reaped the harvest.

The harvest is followed by the vintage. So also when in Rev. 18th it is announced that Babylon is fallen, it is also added, come out of her my people, clearly showing that probation continues. Then in chapter 19th it is said, "The marriage of the Lamb is come." Thus Christ's coming speedily follows Babylon's fall.

BABYLON'S FALL WILL BE AT A TIME OF GREAT PRIDE AND ANTICIPATED TRIUMPH.

Daniel heard, chapter vii. "because of the voice of the great words which the horn spake," he beheld "until the beast was slain, his body destroyed and given to the burning flame."

The Revelator says, chapter xviii. 7, "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." "Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire."

DOES ROME AT PRESENT BEAR THESE CHARACTERISTICS?

Let the speeches of the repeal associations answer. Let the reports of the propaganda, and its boasts of the speedy and universal triumph, answer. Do you ever get hold of a catholic paper? Every page will teem with boasts of anticipated triumph over the world.

Look at the following language, taken from an article in the Catholic Herald of June 29th; headed, ROME AND RUSSIA. After speaking of the difficulties between Rome and Russia, and the prospect of an attempt at reconciliation, the writer says,—

"And lastly, to re-establish these pacific relations, with an eye of course to this propagandism, the minister who has outwitted Metternich and Wellington, is to be despatched from Rome to try his infernal craft and subtlety upon the ministers of His Holiness, who alone have in effect, if not in words, boldly held up M. Boutenief's master to the eyes of Europe and the world as a perjured and dishonored ruffian. The rest of Europe quails before Nicholas. They utter lies for him. They dishonestly avow their confidence in his moderation. They wilfully cover their own despicable timidity with a veil of falsehood, to hide their own shame from the world. Wellington does so. Metternich does so. France and Prussia does so. The Pope alone, urged on by considerations which are not of this world, does not do so; but publishes a state document, which not only charges the Emperor with, but proves him guilty of,—individually and personally—the most unblushing impudence and the most profligate deceit. The Pope alone speaks the truth. The Pope alone proves that the cabinet of Nicholas, including Nicholas as his own prime minister, are a gang of perfidious wretches, as destitute of even the external semblance of common honesty as the murderer who pleads "not guilty" to save his forfeited neck from the gallows; and placed out of the pale of civilized society, and common public law by their murderous atrocities, and no less by their revolting perjuries. All this the Pope has done. And now Servia and the North of Turkey, with their Catholic missions being brought by M. Boutenief under Russian domination, it is found that the blood-stained Nicholas must be on better terms with the Pope, and must turn his attention once again to a more effectual, crafty, and unremitting prosecution of his infernal designs for "propagating the Greek schismatic religion." Accordingly M. Boutenief, with the soil of his successes yet fresh upon him, is to be sent off from Constantinople to contaminate Rome. We trust in God he will not be received, and that there may be no intercourse between Rome and the Russian Cabinet until the lying Nicholas has exhibited some sorrow for endeavoring to uphold his throne

by the low artifices of the forger and the swindler, and has given proofs of his repentance by allowing an interchange of ambassadors; that is, by permitting a Papal Nuncio to reside and transact business at St. Petersburg. Indeed we believe this last condition is held so indispensable, that the absence of any mention of a Nuncio confirms our doubts as to the truth of M. Boutenief's supposed mission.

But, however this may be, it is not less true and certain that these Eastern questions in which Rome appears to have least interest, are precisely the questions in which the highest permanent interests of the Church are most clearly involved. In one third of Europe, at the present moment—and, in prospect, in other large districts of this continent, together with nearly a third of Asia, a struggle is being and is to be maintained between the powers of light and the powers of darkness—very significant and very fearful."

I ask, If Daniel heard those words, would he not be very likely to call them the voice of the great words which the horn spake? If John heard him talk thus of the tameness of the mightiest powers of Europe, in contrast with the pope's valor in coping with that giant power, Russia, would he not be very likely to say, "she saith in her heart, I sit a queen and am no widow, and shall see no sorrow?" And yet this is but a small part of her boasts:—it is an item only.

HAVE THE FORETOLD JUDGMENTS BEGUN TO COME ON ROME.

Those judgments are, "Death, mourning and famine."

Take the following extract from an English paper of June 19.

The *Augsburg Gazette* quotes a letter from Rome, stating that swarms of grasshoppers had suddenly made their appearance in the country adjoining Palo, and on the western coast, and laid the fields completely waste. Thence they extended their ravages to the plains of Campania. The means adopted for their destruction having proved unavailable, the pope ordered processions and prayers in all the churches to implore Divine protection against the scourge."

How much like what Joel prophesied as the effect of the locusts. Joel 1st chapter, "sanctify a fast, call a solemn assembly, gather the elders," &c. Prayers and processions in all the churches, ordered by the pope! And for what? Why "an army is come up upon his land strong and without number." The locusts cannot be destroyed, and prayers and processions are the last resort.

The following from the Catholic Herald of June 29th, shows a state of great distress in the pope's dominions.

ROME.

"Intelligence from Rome, dated the 28th ult, (May) states that his Holiness intended shortly to visit in person several portions of his dominions, in order to ascertain their most pressing wants. He will be accompanied by some Cardinals and his Treasurer."

Must not that be great distress which would render it necessary for the pope, his Cardinals and Treasurer, to go through his dominions, to ascertain their most pressing wants?

THIS CAME SUDDENLY UPON THEM.

All was prosperity, "the land, like the garden of Eden," all bidding fair to reward the toil of the husbandman, when suddenly, in one province, on the western side of Italy, a swarm of locusts appear, spreading desolation in all their train. "Behind them is a desolate wilderness." They spread through the land, and all efforts to destroy them are vain. Death, mourning and famine, are the result.

How could these effects be produced more suddenly than by these very means? Were such a scourge sent on this land of plenty, the same effects must immediately follow; but how much more in Italy, where they depend entirely on vegetation for a subsistence, as soon as it comes forward. That cut off, an immediate famine ensues. And it is there already.

One judgment more is to come. "She shall be utterly burned with fire." How soon that will be time will tell. I believe it will be this year, however, and that Daniel will stand in his lot at the end of the 1335 days. But I do not believe that will be in the new earth; but in the resurrection of the just.

That there will be a time of trouble when Babylon falls, such as never was, is clear; persecution may rage; but it is added "at that time thy people shall be delivered, every one which shall be found written in the Book." ALLELUIAH, FOR THE LORD GOD OMNIPOTENT REIGNETH." Have the 2300 days expired? Have we a new message, "the hour of his judgment is come?" "Or Babylon is fallen?"

The cause progresses here; sinners are seeking mercy, and God's children looking for that blessed hope. Yours affectionately.

J. LITCH.

Philadelphia July 17th, 1843.

Dr. Jarvis—A Goliath in the Field.

No. I.

It has often been remarked by the believers in the advent, that if we are in error, with all the assistance of our opponents, we cannot discover where it is. Our strong points have been assailed by men of every variety of talent; and though they may at first have seemed beclouded like our own monument in a fog, yet the light of truth has in every instance again shone upon these truths, so that they have presented themselves clearer and more enduring, ever erect, like the same monument, when the morning sun dissipates the mists of night. They may for a time seem obscured, but eternal truth must stand forever. The torch of truth has thus far enabled us to unravel all the sophistries of our opponents.

We have now a new champion with which to cope.—Dr. Jarvis of Middletown, Ct. He has attempted to demolish this blessed hope, in a work of 182 pages, entitled "Two Discourses on Prophecy, with an Appendix, in which Mr. Miller's scheme, concerning our Lord's Second Advent, is considered and refuted by Samuel Farmer Jarvis, D. D. LL. D."

These discourses appear from his preface to have been written to "contradict the calumny," that he "agreed with Mr. Miller, that the visions of Daniel ran out in 1843," as he says he learned by letters, with much surprise, that "Mr. Miller's preachers had asserted." We would reply to this that we have never published any such assertion, and if there was any such gossip in Ct. it was unheard of in this section. These discourses were first preached at Middletown and Portland, Ct. and afterwards in New York. He has now published them after taking time "to prepare an Appendix on the Chronological difficulties to which reference is made."

We are glad to see this work, and glad to be assailed by such a champion. He is truly a Goliath in the field. We wish to speak of him only with respect, for we have long been an admirer of the man, and wished that he would examine the sub-

ject. For if any man exists who can overturn the pillars on which this doctrine rests, Dr. Jarvis is that man. If he cannot do it, it cannot be done. It may not be improper here to state, that the Rev. Samuel Farmer Jarvis, D. D., LL. D. is a man of the most extensive research, and intellectual ability and industry. He possesses the most extensive and best selected private library in the country,—containing the best original, ancient and modern writers; and he has travelled extensively in the eastern world, to obtain those stores of knowledge which can only be thus acquired. He is also the Historiographer of the Episcopal church, and an able ready writer. With the fairness that Episcopal writers are noted for in controversial writings, such a man, with such means, will do all that can be done in overturning the cause we advocate. If it stands now, it will stand forever.

We therefore propose in future numbers to show how easily, with "five smooth stones from the brook," the truth of God may be vindicated, and this reasoning entirely demolished. We also intend to show how, trusting in his great and acknowledged attainments, he has rushed on to the victory, apparently despising the ignorant old farmer "whose short-lived theory" he "regretted" to be obliged to notice, as David was despised by the giant of the Philistines; how he has censured Mr. Miller for ignorance in assuming some of his positions, and yet upon farther examination, after his sermons had been preached; is obliged in his preface to acknowledge that on some of those very points, Mr. Miller is right, and he himself is wrong; leaving us to infer that if he would examine his whole work, he would find also on other points, that he is in error and Mr. Miller right. May God be praised for raising up Mr. Miller and Dr. Jarvis, to show us how much more easy it is to be made wise in Biblical truths from the simple word of God, than by human wisdom.

THE SONS OF THE PROPHETS AT BANGOR. A brother has sent us a letter written by William B. Sewall, one of the lads at the Bangor school, and wishes us to publish it as a specimen of what is continually being sent from that school to neutralize the effects of the advent doctrine. We are, however, only able to give a few extracts.

He first attempts to show that this is no new doctrine; and then he condemns it because it is new. As a reason why any embrace it, he says,

"So far as I am acquainted, those who most easily fall in with the present doctrine of the second advent, are those who have been the least instructed and indoctrinated in evangelical truths. I know there are honorable exceptions, and I trust you are one, for you have been trained up, under good, stable preaching. But I speak of the body of the Millerites (technically so called.) One instance on Deer Isle, the opposite side of the bay from you, where they have always enjoyed stable Orthodox preaching, very few embrace that theory. But on the smaller Islands about, where almost no such preaching is enjoyed, they are ready to drink in any thing that is new and exciting; whether it be the doctrine of the Second Advent or Mormonism, or any such thing. This is not a solitary instance. The reason is this; where they have enjoyed good gospel preaching, the mind is rendered stable by it; and it is thereby satisfied; but where the mind is left to float about without any substantial food, it is prepared for any thing that is airy, flighty, or exciting. So it is not only in different places, but also in different portions of the same community, as they have enjoyed a greater or less degree of stable preaching. Of this volatile cast, is the character of

the people who embrace your doctrine. They have not been accustomed to think for themselves, but receive a new doctrine because it is strange and exciting. I would give more for one sober, candid man, in matters of religion, than a host of such persons.

Then he turns and speaks of the doctrine.

"Of what use will it be for a man to pray, when the storm is ready to engulf his frail bark among the raging waves; of what use, I ask, is it for him to pray then, if he has never prayed before? He fears, he trembles, he shrinks from a watery grave; but the next day when the danger is past, he curses the hand that rescued him. Now this is just the condition in which the second advent advocates are placed. They are looking at a present overwhelming catastrophe; and by that they are affected. Would they be so affected if they thought it one thousand years hence? not one. Would you or would Mr. Start be so carried away with that doctrine, if you supposed the end a hundred years hence? Would you think of preaching as you now do, if it was to come ten years hence? Then you are not, (I speak candidly and with consideration) then you are not consistent. You do not act upon the principle that one day is with the Lord as a thousand years, and a thousand years as one day. If you did you would act with the same candor and forethought, whether it was one day, or one year, or one hundred years, or one thousand years.

After making an allusion to the example of his mother, which all Adventists would highly approve, he proceeds to say.

I once began to think the Millerites very consistent; but by careful examination, I see they are not. You may call me a scoffer, speaking against the truth. But I scoff not, but speak with the scenes of the judgment, and the blessedness of the righteous in view; not as a present reality, but beheld with an eye of faith. I believe they will come, not because I see them, or have had any assurance of them granted to me personally, but because God has said so. And I as really believe they will come, tho' many years hence, as I should if it was promised to-morrow. Then I scoff not, but speak soberly. For that time will come, it will not tarry, though thousands of years intervene. Come, then, brother, and let us reason together, for I can say but little more.

And that is to speak of the tendency of your doctrine. The advocates of the second advent doctrine, so far as I am acquainted, make it their principal object to prove and persuade people to believe that doctrine. And what is more, they make that the principal test of conversions under them. Then you have another gospel than that which Paul preached, for he preached repentance and faith in Jesus Christ as the one thing needful. You preach a belief in 1843, and so give up the idea of a temporal millennium. Now these two cannot agree together, for either a belief in 1843 is not essential, or faith in Christ is not. They cannot both be the one essential thing.

We would say to our young friend, that he is under a slight mistake in supposing that any new test is made of religious character. Those only who love the appearing of our Lord Jesus Christ are promised by St. Paul a crown of righteousness. We hope that some of his intelligent companions will show what St. Paul says respecting the crown he is looking for in that day; also what James and Peter say of the second coming of Christ; and the glorious view John gives of his coming quickly—not a great while hence; even so, come Lord Jesus.

"Such fellows as Himes," &c.

The following article is from the pen of the REVEREND THOMAS F. NORRIS, editor and proprietor of the Olive Branch; publisher of novels and popular tales for the corruption of American youth.

MILLERISM.—This humbug has well nigh burst in this city and the country. People have found

that Father Miller and Parson Himes are either fools or deceivers, therefore the Siroco has spent its utmost fury, and has become comparatively innocuous. True it has brought poverty and disease in its train; it has strengthened the hands of the infidel and mocker, but God has undoubtedly shielded his elect from being largely contaminated by it.—The Miller Tabernacle, the money to build which was extorted from honest credulity, by such fellows as Himes, is now being desecrated by any idle show that will pay something to Himes. That prince of the mesmeric delusion, Dr. Collyer, has been permitted to occupy it for one of his silly lectures in which to reveal some queer things. He would have done better honestly to lecture on the science of human gullibility; particularly to have explained how himself and Parson Himes could come the paddy over men's pockets, and transfer their contents to their coffers. This would really have been a good deed. However, some people love to be gulled, and such fellows as Himes and Collyer, each at his own trade, like to do it for them. So the world will wag on for centuries, until true Christianity being universally diffused will leave no field of action for such mawworms as Himes, or nuisances as Collyer.

NOTE. One word only to our friends abroad, in relation to the Tabernacle. It has been paid for by the committee, except about \$300 which was given by various individuals. The committee are responsible for the ground rent of \$1000, and have made arrangements to let it for public purposes to aid in paying the rent when it is not needed for Lectures on the Advent. In this they are justified by all who are interested in the matter.

The "fellow Himes," therefore, has no personal interest in the matter.

Brother J. W. Atkins writes us that his health is improved; and he is still strong in the faith of the Lord's coming in 1843. He says the reports that have been current for a few months past, respecting a change in his views, are utterly false. We are rejoiced to find our dear brother so strong in the faith. The devil, through his agents, is very busy in endeavoring to persuade those who do not love the Lord's appearing, that some are giving up their hopes. As far as we have been able to learn in every instance, such reports are false. We know of none who were full and understandingly Adventists, and had the confidence of the brethren, who are not still strong in the faith.

THE CAUSE:—In visiting New York, Brooklyn, Williamsburg and Philadelphia, last week, we found the cause in a state of prosperity and advancement. In these places the brethren have had a time of trial, as elsewhere, but it has tended to the increase of faith, and confidence in the truth of our expositions of the nature, and time of the coming of the kingdom of God. So far as we have been advised from different parts of the country, the same results have followed the recent season of trial. In this city, we are enjoying a refreshing. The Tabernacle is well filled, the meetings of prayer are also well attended, and deeply interesting.

TROY, N. Y.—We are to meet brother Storrs, *deo volente*, in this place for an Advent meeting on the 26th inst. It will continue several days. We shall also visit ROCHESTER, N. Y., and commence lectures on the 6th of August; and at Buffalo, N. Y. on the 12th of August.

We are anxious to visit Cleveland, O. Detroit, Mich. and Cincinnati, O; but cannot now make further appointments, till after the meeting at Rochester. We shall be glad to hear from the friends in either of the above places. Direct to J. V. Himes, Rochester, N. Y.

THE MILLENNIUM.—Some of our contemporaries see Signs of the millennium approaching. To such we would recommend the article in another column, headed "The Fellow Himes." Such a millennium as will be ushered in, when the Christianity of the world will harmonize with the spirit of the article from the Olive Branch, must be most desirable to the novel reading portion of the community.

Another sign. The Tremont Theatre was purchased for 55,000 dollars, for the purpose of rescuing it from theatrical uses. Since then we learn that a petition has been presented, asking permission to build another theatre by the side of the old one, on a more economical plan. Another theatre is also about being erected in another part of the city.

BRO. MILLER, by the last accounts, (July 19.) was not so well. We hope, however, that he will not be seriously affected, and that he will soon be out to aid us in the work.

TABERNACLE.—The meetings in this place are full, and interesting. The Adventists are united, well engaged in the work of God, and looking for the speedy coming of the bridegroom. The reports abroad about divisions, &c. among us, has no foundation in fact. We have had our trials, but they have wrought purification—consolidation.

BROTHER JACOBS, from New York, has been with us two weeks past; his labors were acceptable and profitable. Saints were comforted, and sinners were converted.

CAMP MEETINGS.—We are glad the committee on Camp Meetings are making arrangements for two efficient and full meetings of the Adventists of this vicinity. Let all things be done in unity and order.

COMMITTEE MEETING.—To make arrangements for the Camp Meeting in the vicinity of Groton, will be held at the house of B. Hall, Groton, Ms. July 26, at 10 o'clock. The object will be to select the ground, and appoint the time. Friends interested will please attend.

Honesty is a Jewel.

☞ Lemuel Austin, who had been attending the Miller meetings in this city, was found in the woods in Genesee county, a few days since, a maniac.—*Rochester Daily Democrat.*

Why did not the Democrat give its readers to understand that said Austin might have been "found" "a maniac" long before the "Miller meetings"?!! were commenced in Rochester? Although the Democrat did not say that the man was made a maniac by attending the Advent Lectures, yet such would be the inference, and such an impression was designed to be made. When will the press deserve the confidence of the people? Perhaps the Democrat would be profited by reading Rev. xxi. 8, and xxii. 15.—*Rochester Glad Tidings.*

"Ought Christians to attend meetings on lectures, where they have reason to suspect false theories will be advanced?"

The "Morning Star" has a long article to prove that Christians have no right to visit such places. If such a position is correct, it follows that Christians have no right to attend church where they know the coming of Christ will be ridiculed and denied.

SIGNS OF THE TIMES.

BOSTON, JULY 26, 1843.

OUR MEETINGS IN ROCHESTER. Last Lord's day was a glorious day with us in Rochester. Brother Barry lectured twice, and baptized in the Genesee river. Brother Mansfield lectured once. The congregations were large and attentive. Brother C. Berrisford lectured twice at Monroe Hall. The interest has been steadily increasing from the commencement of our meetings, and multitudes are saying "good is the word of the Lord."

Our brethren have engaged Talman Hall for three months, where meetings will be regularly held every Lord's day, and every afternoon and evening for the present. Various lecturers will be expected to address the people from time to time.

Calls are coming in from all parts of the country, for lecturers to come and give the word of warning to the people.—*Clad Tidings July 20.*

New York Office and Midnight Cry.

The original design of this enterprise was, to scatter for a time our publications broadcast over the land; not thinking of its continuance for any length of time. But the interest has been so great, and the demand so imperative for its continuance, that we have thought it best to sustain it so long as our means would permit.

The business department has been conducted in my absence, by brother T. L. Tullock. He has acquitted himself in the most faithful manner in this entire work. He is a firm believer in the speedy advent, and has demonstrated his sincerity by his unremitting toils the last year with me in the advent cause, in the tent and the office. Thus far he has refused to receive any compensation for his valuable services. The amount of his wages has all gone to scatter the light. He is still in the office, and our friends may rely upon his faithfulness in all that pertains to the cause in my absence.

It should be remembered that to prevent confusion, that all letters and communications for papers or publications, should be addressed to J. V. Himes, 9 Spruce St. New York.

Of the editorial department, I need not speak. It is in the hands of our much esteemed and indefatigable brother Southard. We shall sustain him so long as we have the means to do it.

The following statement was published in the "Midnight Cry" of last week, in relation to our future course.

STATEMENT.

TO ALL THE FRIENDS OF THE SECOND ADVENT CAUSE. DEAR BRETHREN, Those of you who have read the "Midnight Cry," will remember that we proposed to unite it with the "Signs of the Times," at Boston, in case there was not sufficient encouragement to support both papers without embarrassment. On seeing this statement, brother Fitch voluntarily published an appeal for its support. From the interest shown in various quarters, we feel assured that we shall get through with the present volume without much difficulty.

The question will then arise (if time continues) whether we can publish another volume without embarrassment. This I wish to settle; for I do not think it right to assume responsibilities which I cannot meet. The brethren, so far as I know, are anxious to have both papers sustained. If this is done, it will require an increase of paying subscribers—or liberal donations.

We propose, then, under all the circumstances, to commence the next volume of the "Cry" in this city, and go on as in time past, so long as we have the

means. When we come short, or find we are not sustained, let all understand that the "Midnight Cry" will be removed to Boston, and united with the "Signs of the Times," and published under this head:

THE MIDNIGHT CRY,
AND SIGNS OF THE TIMES.

Brother Southard will be continued in the editorial department.

Let all remember that the "Signs of the Times," at Boston, was the first paper we published, and that it holds a very important place in the work. It hardly sustains itself now; as we have established several other papers, in different parts of the country, it was to be expected that the patronage of the "Signs," would be diminished. But it cannot be given up while we have need of such publications.

We ask, then, that the friends will consider the whole matter, and do what they think will best subserve the cause.

JOSHUA V. HIMES.

New York, July 18, 1843.

THANKS TO OUR AGENTS AND SUBSCRIBERS, for the prompt manner in which they have responded to our call. Next week we shall send bills to our delinquent subscribers. If any mistake should be made in sending to those who have paid, we shall be happy to correct it.

Foreign.

The Caledonia arrived at this port the 17th inst. with news from Liverpool to July 4th.

IRELAND.—Mr. O'Connell continues his triumphant course of agitation in the sister kingdom, in which he is powerfully assisted by the priests. The rent comes pouring in by thousands weekly, and he is almost daily engaged in addressing hundreds of thousands of his countrymen in various parts of the kingdom.

The Repeal rent for the week, announced at the Monday meeting of the Association at the Dublin Corn Exchange, was £1,258.

FRANCE.—The Republican party in France hold the same language on the subject of Ireland to which expression has been given in the United States.

The French police have been actively engaged in endeavoring to discover who are the Frenchmen said to have passed over to Ireland to foment discontent, and to stir up the people to resistance.

WALES.—The riots in Thebes bid fair to be a source of great embarrassment to the government.

SPAIN.—The insurrection in Spain has somewhat spread, yet without materially altering its character.

GREECE.—Letters from Athens of the 10th ult. announce that the affairs of Greece had arrived at a crisis, and that nothing but a complete change of system could prevent the kingdom from falling a prey to anarchy.

We gather nothing definite or decisive as to prospects in future from this arrival; every indication, however, is that the nations of the eastern world are fast approaching a crisis, the result of which man cannot predict. Events thicken, and we are evidently gradually approaching nearer and nearer great and momentous occurrences.

CAMPMEETINGS.

CAMP MEETING.—By the leave of Providence, a Second Advent Campmeeting will be held at Plainville, Connecticut, to commence on Wednesday, Aug. 9th, and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.

Plainville is situated about thirteen miles southwest of Hartford, in the town of Farmington. Teams are engaged to carry the friends, from Hartford, on to the ground for 25 cents each. Let all

that can, come with their tents and provisions for the meeting; for those who cannot, accommodations will be made.

WM. ROGERS,
DR. D. CRARY,
T. B. HOUSE,
S. HALL,
ASAHEL MIX. } Com.

The Midnight Cry will please copy.

A SECOND ADVENT CAMP MEETING.

Is to be holden at Liberty, Me. commencing on Monday the 14th of August, to continue until the Sabbath, and over the Sabbath if thought advisable. Our Second Advent brethren and sisters throughout the region are requested to attend the holy convocation. Second Advent lecturers from abroad are requested to attend. Board may be obtained on the ground at a reasonable rate.

THOMAS J. AYER,
BENJAMIN COFF,
JOSEPH WOODMAN,
WM. R. HUNT,
WILDER B. STARR.

CAMP MEETING, in the vicinity of Tuftonborough. The committee will meet the friends in that place the first Wednesday in August, at the Christian chapel, to fix upon the time and place for the meeting.

SECOND ADVENT CAMP-MEETING.

A Second Advent Camp-Meeting will be holden (by leave of Providence) in the Oake Grove, north of the Potter meeting-house, in Meredith, N. H. on the land of brother Simon Pease, commencing on Tuesday, the 8th day of August next, at 4 o'clock P. M. to continue over the Sabbath. Brethren are requested to attend with their tents, a general invitation given; those who do not bring tents can be furnished at a reasonable price on the ground. For lecturers, brothers H. Plumer or T. Cole, Jones, Churchill and Burnham, are expected, and others invited.

Committee of Arrangements.—N. Cawis, J. Smith, Jr., J. M. Smith, A. Batchelder, L. G. Morgan, D. Wiggin, S. Bowman, J. Clark.

Letters

FROM POST-MASTERS TO JULY 22.

N. Troy, Vt. \$1; Three Rivers, Ms. N. Market, N. H. \$1; Grafton, Vt. \$1; W. Bristol, Ct. \$1; Landaff, N. H. \$1, paid to end of vol. 5; W. Randolph, Vt. \$1—do \$5; Montpelier, Vt. \$1; Shaker Village, \$1; Ware, Ms. \$2; Albany, N. Y.; Centre Lebanon, Me; Essex, Ct. \$1; Sardinia, N. Y. \$1; Rochester, N. Y.; Contoocookville, 50; Cornish Flat, N. H.; Plymouth, Ct. \$3; Brattleboro, Vt. \$1; Three Rivers, L. C.; N. Springfield, Vt.; Hartford, Ct. \$2; N. Bedford, Ms.; Newton Upper Falls, Ms.; Bigelows Mills, Ia. \$3; Chimney Pt. Vt. \$1; Tunbridge, Vt. 1¢; W. Granville, Sherburne, N. Y.; Bennington, Vt. \$1; Corinth, Vt.; Mc. Granville, N. Y.; Hartford, Ct. \$2; Burrillville, R. I. \$1; Braintree, Vt. \$1; So. Stratford, Vt. \$1; Warehouse Point, Ct. \$1; Derby Line, Vt. \$2; Georgia, Vt. \$1; N. Bedford, Ms. \$1; Bristol, Ct. \$1; Dover, Vt. \$1; So. Glasterbury, \$2; Kingston, N. Y. S. New Durham, \$1; S. N. Durham; Haverhill, N. H. \$2; Burlington, Vt.; Princeton, Ms. \$1; Canton, Ct. \$1; Meriden, Ct.; Palmyra, Me. 1; So. Sandwich, \$1; Low Hampton, \$3; No. Troy, Vt. \$1; Middletown, Ct.; Mason N. H. \$1; Gardner, Ms.; Lempster, N. H. 1¢; Gardner, Ms. \$2; St. Albans, Vt. \$1; Lannsburg, Vt.; Bloomingvalley; Proctorsville, Vt. \$1.

INDIVIDUALS.

President Nott; W. D. Tuller, \$5; Charles Fitch; P. White, \$1, paid to vol. 5; J. V. Himes; D. Burgess; Acdanus Taylor, \$1; L. F. Billings; Jo Bates; J. H. Lonsdale, \$31; H. Plummer; Wm. H. Peyton; J. Marsh; J. W. Atkins; L. W. Burlingame, \$2; David Tenney, \$3; C. French; L. C. Collins; Wm. Rogers, \$1; Phineas White; W. Dickson; Susan Byrne; F. A. Johnson; T. Cole; J. Marsh; E. D. Barry;

Bundles Sent.

N. Y. Chaut. Co. for elder J. Wilson, in care of Elijah Fay, for distribution; J. V. Himes, 9 Spruce St. N. Y.; Elder Plumer, Haverhill, Mass.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 22.

Boston, Wednesday, Aug. 2, 1843.

Whole No. 118.

THE SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

REVIEW OF

Dr. Jarvis' Sermons.—No. 2.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. xxix. 13, 14.

The first sermon, to which we referred in our last, has for its text 2Pet. i. 19—21, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

On this text the learned Doctor has some most excellent thoughts. He shows us that the ultimate scope of Peter's prophecy, was "the visible and personal appearing of our Lord in glory;" and that the transfiguration on the mount "was designed to prepare the minds of his disciples; not only for his death, but for his resurrection, and return to his ante-mundane glory," "as they had seen him go into heaven."

He says that the phrase "no prophecy of the Scriptures is of any private interpretation," is literally "not of its own untying." It will then follow that to understand the word of God, we must compare Scripture with Scripture. As "holy men spake as they were moved by the Holy Ghost," it would require the testimony of all who thus spake, to make plain the testimony of each. A part of the truth being given by one, and a portion by another, when all had spoken, the whole will of the Spirit respecting us would be given, so that the intricate parts of each separate prophecy, not of its own untying, are made clear by parallel passages.

The Doctor has considered the "certainty" of prophecy, "its use," "its intent," and "its importance." He says "the prophetic word is most sure, and will as certainly come to pass as it is certain that God is true," and that "all arguments against the certainty of prophecy, proceed from an evil heart of unbelief." We are however surprised, that because our Savior said "of that day and hour" of his coming knoweth no man, (which the Doctor correctly translates maketh known,) he should conclude no man ever will know the time; when we are expressly told in the same connection, how we may know when it is nigh, even at the doors. We should have supposed that with the Doctor's research, he would have discovered that qualification.

His second sermon has for its text 2 Thess. ii. 1, 2, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand."

He admits, what we have often asserted, that ecclesiastical history shows but three periods—and this the third—when there was a general expectation of the coming of Christ. He says,

"I need not tell you that a similar panic is now spreading through our own country, founded, as those were which I have mentioned, upon fanciful interpretations of the prophecies. I call them fanciful, because they are unsupported by historic truth, and violate (from ignorance, I trust, and not from design) the meaning and intent of Holy Scripture." p. 34.

This grave charge he says it will be expected that he prove, but that happily "events will soon show where the mistake lies." Time alone can show it, for our opponents have never been able to do it. He admits "that the prophetic periods are to be understood, a day for a year, and then proceeds to examine these points only, connected with the time of the Advent, viz.

"The three great points to which I shall confine your attention are,

I. That the punishment of God's chosen people was to continue seven prophetic times, or 2520 years:

II. That the 2300 prophetic days of Daniel

are to be computed as beginning with the 70 weeks, and ending in this present year: and

III. That the present year completes the six thousandth year of the world, and therefore that the seven thousandth period, or great Millennial Sabbath, is now about to begin." p. 35.

He claims that the seven times of Levit. xxvi if they are prophetic times, as they are repeated four times, make 28 prophetic times, or 10,080 years, p. 36. The fallacy of such an argument is seen by referring to Gen. xli, where Pharaoh dreamed twice of the 7 years of plenty, and 7 years of famine. Were the Doctor's principle correct, it would follow, that after the first seven years of plenty and famine, they must have been succeeded by another period of the same length of plenty and famine. But Joseph explains why the dream was repeated. 32d verse, "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." For the same reason we may suppose the seven times were repeated, because they were established of God. And this is shown by the fulfilment, for the events predicted in its fourth repetition were fulfilled at the destruction of Jerusalem, which they could not have been if they were to be deferred till 3 periods of 2520 years each should pass.

"But," says the Doctor, "let us allow what he assumes, that in these successive threatenings only one period of seven prophetic times is meant; the next question arises, when did this period begin, and when will it end? Mr. Miller answers that it ends in 1843, and consequently began B. C. 677. In that year, he says, Manasseh king of Judah was carried captive to Babylon, and the ten tribes were also carried away by Esarhaddon. All this is easily said; and to persons who take his assertions without examination, they appear very plausible. But I scruple not to assert that he cannot prove one word of what he has so confidently uttered." p. 36.

He then shows that the first breaking of the power of Israel was as early as the death of Solomon, and that Judah was not carried to Babylon till many years after B. C. 677, and then adds,

"How, then, it will be asked, did Mr. Miller arrive at his dates? He took 1843 from 2520, which gave him 677 years before Christ as the commencement of his seven prophetic times. . . . As for the captivity of Manasseh, it is very uncertain in what year it took place, or how long it continued. Both the Scriptures and Josephus are equally silent on the subject. Manasseh began to reign B. C. 698, and continued to reign 55 years, until B. C. 643. The nation was not carried into captivity, nor could the king have long continued a prisoner. The threatenings occasioned by the wickedness of Manasseh, were not brought upon Judah till 54 or 55 years after his death. What then becomes of Mr. Miller's date for the commence-

ment of his 2520 years? It has nothing to support it but conjecture, and it would never have been assumed, if he had not first formed his theory and then looked about for arguments to sustain it." pp. 38, 39.

From the above one would suppose that Mr. Miller would never have surmised that the seven times began B. C. 677, had he not found that 2520 years must begin then, in order to end in 1843. We shall say nothing of the want of courtesy which the Doctor here manifests. We had expected the utmost fairness and candor on his part; and we trust that no disrespect on his part may draw us into a like want of courtesy. We will however say, for the benefit of Dr. Jarvis, that he little knows William Miller; and does not appreciate the powers of his mind, the extent of his researches, or the chronological and historical authorities with which he is familiar; but of which his vanity never leads him to boast.

To find the commencement of the seven times, he sought to find the period when Judah ceased to be an independent nation. That period he found when Manasseh was taken captive. Before this, whenever they were oppressed, they always recovered their independence; but from this period they were never again independent. Although Manasseh was permitted to return to his kingdom, yet he was dependant on the Babylonians; and the nation was finally carried captive to Babylon, because they rebelled against that nation. The captivity of Manasseh is therefore the time their independence departed. That the era of B. C. 677 for the date of that captivity is not peculiar to Mr. Miller, we have only to refer to the margin of all polyglot Bibles, where the same date is given. We make the following quotations from Hale's "Manual."

"Why commence the seven times at the captivity of Manasseh, B. C. 677?"

1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is,—"And I will break the pride of your power." If their kingly form of civil government is here referred to, it was never "broken" until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2 Kings xvii. 1—18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their power as an independent people, was gone. Manasseh was the pride and the ruin of the Jews.

Again; the prediction specifies the particular sins on account of which this evil should befall them.

Some of these sins are as specifically charged upon Manasseh and the Jews as the direct cause of their calamity. Compare Lev. xxvi. 14, 18, 27, with 2 Kings xxi. 9—13; and Lev. xxvi. 1, 2, with 2 Kings xxi. 2—8; 2 Chron. xxxiii. 2—11.

2. Those texts which speak of the instruments of Providence in effecting this judgment, all point to his captivity as the time for the commencement of the period. Compare Isaiah x. 5, 6, with 2 Kings xxi. 10—14. 2 Chron. xxxiii. 10, 11. Neh. ix. 32.

3. The sacred historians refer to Manasseh's sins as the cause of their captivity and sufferings long after his captivity. 2 Kings xxiii. 26, 27; xxiv. 1—4; Jer. xv. 1—7.

4. Although Manasseh was restored to his throne, and there were a few other kings of the Jewish nation after him, they had never been an independent people "from the day of the kings of Assyria unto this day." Neh. ix. 32. Nebuchadnezzar brought the kingdom, in its subjected form, to an end; when Babylon was conquered by Cyrus, the Jews passed under the power of the Medes and Persians; then under that of the Greeks; in the division of Greece, they were connected with Egypt; as a part of Egypt, were conquered by Syria; they prospered awhile under the Maccabees, and the protection of the Romans, who eventually "took away their place and nation." Since the destruction of their city, they have been "wanderers among the nations,"—a hissing and a byword,—pitying none, pitied by none.

5. The prophets, who lived long before the captivity of Manasseh, point to that event as the time of the passing away of the Jewish independence, by connecting it with other events. One of them gives the date. Hosea, more than a hundred years before, had said,— "And the pride of Israel (the ten tribes) doth testify to his face: therefore shall Israel and Ephraim (the principle tribe of the ten) fall in their iniquity; JUDAH (the other division) SHALL ALSO FALL WITH THEM." Hosea v. 5. Isaiah, in the year 742 B. C., according to date in the margin, had said,— "And within threescore and five years SHALL EPHRAIM BE BROKEN that it be not a people." vii. 8.

From 742
deduct 65

leaves B. C. 677,—the only date ever given, I believe, for the captivity of Manasseh.

For an explanation of the quotations from Hosea and Isaiah, and for the most authentic history of the period before us, we add the following

HISTORY.

Prideaux's Con., vol. i., pp. 149—151. "In the eleventh year of Manasseh, B. C. 683, died Tirhakah,* king of Egypt, after he had reigned there eighteen years, who was the last of the Ethiopian kings that reigned in that country.

"The same year that this happened in Egypt, by the death of Tirhakah, the like happened in Babylon, by the death of Mesessimordacus. For, he leaving no son behind him to inherit the kingdom, an interregnum of anarchy and confusion followed there for eight years together;† of which Esarhaddon, king of Assyria, taking the advantage, seized Babylon, and, adding it to his former empire thenceforth reigned over both for thirteen years;‡ he is, in the canon of Ptolemy, called Assar-Adinus. And in the scriptures he is spoken of as king of Babylon and Assyria jointly together.§

* Africans and Cyncellum, p. 74.

† Canon Ptolemaei.

‡ Canon Ptolemaei.

§ He is said, as king of Assyria, to have brought a colony out of Babylon into Samaria, 2 Kings xvii. 24. Ezra iv. 9, 10, which he could not have done if he had not been king of Babylon, as well as of Assyria, at that time. And in 2 Chron. xxxiii. 11, he is said, as king of Assyria, to have taken Manasseh

In the 22d year of Manasseh, B. C. 677, Esarhaddon, after he had now entered on the 4th year of his reign in Babylon, and fully settled his authority there, began to set his thoughts on the recovery of what had been lost to the empire of the Assyrians in Syria and Palestine, on the destruction of his father's army in Judea, and on that doleful retreat which thereon he was forced to make from thence; and, being encouraged to this undertaking by the great augmentation of strength which he had acquired by adding Babylon and Chaldea to his former kingdom of Assyria, he prepared a great army, and marched into those parts, and again added them to the Assyrian empire. And then was accomplished the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria,* that within three score and five years Ephraim should be absolutely broken, so as to be from thenceforth no more a people. For this year, being exactly sixty-five years from the first of Ahaz, Esarhaddon, after he had settled all affairs in Syria, marched into the land of Israel, and there taking captive all those who were the remains of the former captivity, (excepting only some few, who escaped his hands and continued still in the land,) carried them away into Babylon and Assyria; and, to prevent the land from becoming desolate, he bro't others from† Babylon, and Cutha, and from Avah, and Hamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never afterward recovered themselves again.

Esarhaddon, after he had thus possessed himself of the land of Israel, sent some of his princes, with parts of his army, into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle, and taken him, hid in a thicket of thorns, bro't him a prisoner to Esarhaddon, who bound him in fetters and carried him to Babylon.

Archbishop Usher, after referring to the above facts in the history of Egypt and Babylon, stated by Prideaux, in reference to the points in question, says:—

"Year of the world 3327. Julian period, 4037. Before Christ 677. This year also was fulfilled the prophecy of the prophet Isaiah, (vii. 8,) in the beginning of the reign of Ahaz, 'within sixty and five years, Ephraim shall be broken in pieces, so that it shall be no more a people.' For although the greatest part of them were carried away by Salmaneser 44 years before, and the kingdom utterly abolished, yet among them which were left there was some show of government. But now they left off to be any more a people by reason of the great multitude of foreigners which came to dwell there. New colonies or companies were sent out of Babel, Cuth, Hava, and Sepharvaim; and this was done by Esarhaddon, king of Assyria, as is easy to be understood, by the confession of the Cuthites, mentioned Ez. iv. 2, 10.

At which time, also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel, some of the chief commanders of the Assyrian army made an inroad into Judea, and then took Manasseh the king, as he lay hid in a thicket; after bind-

prisoner, and to have carried him to Babylon, which argues him, at that time, to have been king of Babylon also.

* Isa. vii. 8.

† 2 Kings, xvii. 24. Ezra iv. 2, 10.

‡ 2 Chron. xxxiii. 2. Joseph. Antiq. lib. 10, 4.

ing him with chains of brass, carried him away to Babylon. *Jacobus Capellus* hath noted in his *Chron.* that the Jews in Sedar, Olam, Raba, and the Talmudists, cited by Rabbi Kimchi upon Ezra, ch. iv., do deliver, that Manasseh, 22 of his reign, was carried away captive into Babylon, and that he repented him of his sin thirty-three years before his death.' [Usher's *Annals of the World*, p. 75. Lond. 1658. See also Newton on Prophecy, pp. 98, 99. Rollin, B. iii. ch. 2.]

From all the light we have upon the event to which this prophecy refers, and from which the seven times should commence, no other date could be named for the event—no other point for the starting-point, any more than we could fix upon any other date than 1776 for the date of American Independence."

Dr. Jarvis' next point is to show that the word "times" is not contained in the original text. We shall not attempt to cope with him in a criticism on the Hebrew. That the word "times" is understood in the original, we have the authority of King James' translators. And that it is to be understood in a chronological sense, we have the authority of many European writers, besides Messrs. Miller, Bush, Duffield, and Mr. Campbell, and others in our country, understand the text to contain a prophetic period, which they all understand figuratively to be 2520 years—as it must be understood in the nature of the case. Among the European writers, Mr. Philip (I think that is the name) understands and applies the period exactly as Mr. Miller does. I refer to him because he could have no knowledge of Mr. M. (See "Morning Watch"—a rare work in this country.)

EXTRACT OF A LETTER FROM ILLINOIS.

VERY DEAR SIR.—If any cause demands a remuneration for services, it is the one in which you are engaged. The cause I verily believe to be a good one; one on which God has placed his seal of approbation. There is great need of a well qualified lecturer in this vicinity. We are truly suffering a spiritual drought here for the pure word of life; I mean that portion that has been so much neglected, or else perverted from its true meaning, which is still more painful to endure. But we have the precious volume, and means of knowing that the cause prospers. What can we render to the Lord for the bestowment of such an inspired volume. I apprehend much too low an estimate is placed upon the bible, even among Christians; and for the very reason that it is too much neglected. It has been a book of much interest to me for nearly forty years, and still more so for three years past. O if at this late day I am reproached for an increased estimate of what I call bible truth, I only say, the Lord forgive them for they know not what they do. Of all the Christian graces I need that of patience and long suffering, that I may rightly endure all things for the truth's sake, that the Master may be honored. The indifference to this precious doctrine can in a measure be accounted for; Zion's watchmen pass it over in silence; and if perchance they find it in their hearts to allude to it, it will most likely be done in a way to give an unfavorable impression of the doctrine, or pervert some important truth that leads to it. I would speak here with all proper respect for the clergy, but would to God there were no rea-

son to speak thus—it is far to true, they will soon see eye to eye! Can some dear friends find their way as far West as this? We are not so far off as that the Advent doctrine should lose its importance, even to us. Brs. Litch, Fitch, and Chittenden, I believe all of them have either relation, or special acquaintances here, or about here. We are poor and moneyless, but a far richer harvest than we can give, shall doubtless be their reward.

I spoke of the clergy; but perhaps I ought to say, I believe there are a few honorable exceptions, and that few need more strength and decision to speak the whole truth fearlessly. Perhaps more good could be done here, than our friends there are aware of. I think very many would be ready to hear the truth, notwithstanding letters of advice and caution are sent out here so freely, and so many evil reports brought out. Such things from opposers may check for a time, but will eventually forward the cause. No good cause ever prospered in this depraved world without opposition, or ever will. The Lord prosper you in the good work, and preserve us all blameless to the Coming Kingdom.

Yours in the bonds of the primitive faith.

L. W. HOYT.

Griggsville, June 21st, 1843.

GOD WILL NOT ASK MEN WHAT HE SHALL DO.

The opposition to the Advent have been so emboldened by the encouragement the church has given them, that they are beginning to present themselves in their true colors—see the following as a specimen.

I do not think it would be right for any being to come upon mankind, in terror from the flaming sky, and set the world afire, or in any manner destroy or disturb it. It would not be right to have it done—no matter by whom.—Wrong is wrong, and God will not do it. We are capable of apprehending right and wrong. We all know it would not be treating us as we would like to be treated. It would be unkind, unloving, and unjust. It would suit human impatience—but God is not impatient. Impatience is an infirmity, if not a sin. We are always wrong to get out of patience, and always act wrong in consequence. We imagine God is getting out of patience with mankind, when it is only ourselves. God is infinite good will, perpetual, unailing, unabating. And when the expectations of the Miller friends, and the more crafty, and the wicked calculations of the pulpit Priesthood, about a some-time-or-other conflagration overhead, shall have been disappointed, again and again—as often as they shall be entertained,—God will be loving on still—preserving on—and giving humanity the best possible chance for happiness and righteousness, forever and ever.

I know the current notions of coming to destroy. I know the written predictions. I have nothing to say of them one way or the other.—Independently of them all—it seems to me God comes rightly and gloriously, in things as they are, and therefore will not come otherwise—will not supersede Himself. This seems clear to me. If different things are predicted—and divinely predicted—the predictions are for understandings differently made from mine. I do not comprehend them—and will not puzzle about them. My own convictions are for me. If I am honest to observe them and practice

them, I shall have guidance enough in them. And it seems to me I can get no aid from predictions. I have no occasion to know the future. It does not yet exist. If it exist now it is not future, but present. If it doesn't exist it cannot be known—or predicted. It seems so to me.—Knowledge is of the past—of what has happened. Of what has not happened is not true, and cannot be known or truly told of.—*Herald of Freedom.*

THE SAINTS DELIVERED OUT OF THE HANDS OF THE LITTLE HORN IN 1798.

The following quotation on that point is from the "Hierophant," No. 7, p. 157—written by George Bush, Prof. of Hebrew, in the New York City University.

Certain it is, that the philosophic mind of this age is forming a continually heightening estimate of the stupendous importance of that series of revolutions which, commencing in France in 1789, has in its progress so completely transformed the face of Europe. Nearly all the governments of the countries constituting the ten kingdoms of the Roman earth have been subverted, and the Papal power, as a secular sovereignty, in fact degraded and extinguished. "During the twenty-five years of its progress," says Mr. Alison, "the world has gone through more than five hundred years of its ordinary existence." "The pillage of the Papal states by the French in 1797," says Mr. Bickersteth, "was such as to drain them of its specie, and to take away all the jewels and precious stones they could find. The French ambassador wrote to Napoleon, stating, 'discontent is at its highest in the Papal states. The payment of 30,000,000, stipulated by the treaty of Tolentino, at the close of so many previous losses, has totally exhausted the old carcass. We are making it consume by a slow fire.'" No one can fail to perceive how strikingly this language is conformed to that of the prophet, Rev. 17: 16; "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That is, in the dire and desolating effects of war, they shall spoil her of her riches, her revenues, and her ornaments, and leave her, as a conflagration leaves a splendid palace or cathedral, in which a mere mass of blackened walls, pillars and turrets, is all that survives the flames.

INTERESTING COINCIDENCE. It seems almost incredible that the following could have been written and published in 1820, by Archibald Mason, minister of the Gospel in Wishawton Scotland. Is it not a wonderful coincidence, that so many writers, without a knowledge of each other, came to the same conclusion about the same time? But to the extract:

"Having endeavored to fix the date of the 70 weeks, or 490 years, and having shown that the 2,300 days, or years, must commence with them, the calculation of the latter number may be easily, and I hope satisfactorily, made. The 2,300 years began 490 before the death of our Lord Jesus Christ, and 457 years before his birth, at which the Christian Era commenced. If we subtract 457 from 2,300, the remainder will give that year in the Christian Era when the 2,300 years will expire. By this simple operation, we find this number will end in 1843. IN THAT YEAR the Lord's sanctuary

shall be cleansed, the church and the nations will be delivered from the abominations of the mother of harlots, and popery will perish from the earth."

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, AUGUST 2, 1843.

Large numbers giving up the Advent.

THE NET SPREAD TO TAKE THEM.

Gratuitous Advice. Bro. Shaw, of the Christian Herald, (see Herald of July 20) appears to be very watchful over the fortunes of the poor "Millerites." He has been looking for a great *re-action* among them ever since he gave the important information, some time last year, that even then we were fast coming to naught. The rise and progress of the cause from that time to the present has been a source of continual perplexity to him. But standing as he does, at the head of a respectable class of Christians, as an editor and teacher, he knows the importance of speaking on the subject with much caution; as many of the elders and brethren in fellowship with him, were among the "deluded ones."

But of late, while there seems to be some reaction, and a season of trial among us, he again predicts a general apostacy, and is making great preparations for their reception into his fold. Special directions are given to the faithful, how to treat the poor unfortunate creatures on their return to their senses and reason. An example is given for the ministers, in the case of an ardent youth who embraced and renounced the doctrine twice over, in the space of as many moons. Church members are directed to make confessions to their churches, &c., &c. But while the Advent believers tender to him their sincere thanks for his *professed interest* in their welfare, they very respectfully decline a union with those who interpret the word of God by the principles of German Neology, and unite with the Catholic Protestants in applying the most glorious predictions of the Lord of glory, to Judas Maccabees, and what belongs to Paganish Papal Rome, to Antiochus and Nero, as the end of all important prophecy.

We are not prepared as yet to give up our common sense and reason on the blessed hope, for the honor or good will of a partizan sect. Our friend may save himself all trouble in future, as we look for a better kingdom than he can offer us, and society as we travel through the wilderness, as industrious—as pious—as self-denying—as devoted—as consistent, and as intelligent, (though we be accounted as clowns.)

In conclusion, we repeat, that the gratuitous advice, and implications of Eld. Shaw, are anything but respectful, and many of his hints and slants of late, relating to Advent believers, are unjust, not to say false.

In justification of the above strictures on his interpretation of prophecy, we have only to quote a few extracts from a recent work by him, on '*Christ's Second Coming*.'

1. We give his (or rather Messrs. Dowling's, Stuart's, Colver's, and others) view of the fulfilment of the 2300 days in Antiochus Epiphanes. After a brief description of the vision of the eighth chapter

of Daniel, and a mere denial of the connexion of the 8th with the 9th chapter, he proceeds to say:

EXPOSITION OF THE 2300 DAYS.

"We are now prepared to look for the fulfilment of the prediction respecting the little horn, and to show that all there predicted took place with the Jews during the reign of Antiochus Epiphanes, king of Syria; and that the whole took place during 2300 literal days; or that the whole of these transactions are covered by that period of time.

The histories above referred to show us that the sufferings of the Jews under the reign and aggressions of Antiochus Epiphanes began in the year 171 B. C. and from several circumstances it is clear that they commenced when Menelaus, an apostate Jew, with an armed band, under the authority of Antiochus, seized the high priesthood, put to death the high priest, polluted the sanctuary with blood, and brought on a general apostacy, and brought in all the evils and calamities which followed, till the sanctuary was cleansed in the last part of 165 B. C. Hence as Judas Maccabeus cleansed the sanctuary and restored the daily sacrifice near the close of 165 B. C. the 2300 days would run back to about midsummer 171 B. C. This covers the whole period, although history does not state the very day when these things commenced. The daily sacrifice was not taken away till 168 B. C. and this of course continued a shorter period; but the 2300 days are evidently designed to reach from the time these calamities commenced till they ended; which calamities include the casting down and treading down of the host, and the place of the sanctuary, and the taking away, or suspension of the daily offerings in the temple."

Now we ask what our reverend adviser has proved. Why!! that the 2300 days would run back somewhere to midsummer 171 B. C. and this covers the whole period, although History does not state the VERY DAY WHEN these things commenced!!!

What has he proved, we ask again? In reply, we say, if language is to be understood, by his own confession he has PROVED NOTHING, and given us the whole ground by confessing that there is no historical proof which gives the time of the commencement of the 2300 days as applied to Antiochus! With him therefore, as with other Neologists, it is all guess work! Our opponents would feel themselves insulted if we gave them no better proofs of our faith.

EXPOSITION OF THE TIME, TIMES, AND A HALF.

Again, we quote from his remarks on the "*Time, Times, and a half*." Dan. 12: 7.

"Time, times, and a half." This is a period of ABOUT (!) three and a half years. From the time that Antiochus sent Apollonius, who took away the daily sacrifice, in June 168 B. C. to the time that Judas Maccabeus cleansed the temple in December 165 B. C. is this period to be reckoned. It is not three and a half years to a day, and the language is not designed to convey a definite period, but SOMETHING NEAR IT. (!!!)

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Dan. 12. 11.

Here we have the same period that is mentioned in ver. 7, only this gives the definite number of days; while that is indefinite (!!!) from the time Apollonius took away the daily sacrifice in June 168 B. C. to the cleansing of the sanctuary by Judas Maccabeus in December 165. The abomination that maketh desolate was not set up till after the daily sacrifice had been taken away some months. (!!!)

"Blessed is he that waiteth, and cometh to the 1335 days." Dan. xii. 12.

This period also commences with the "time, times, and a half," and with the 1290 days. But what took place at the period when the 1335 days would end? It is clear, from history that Antiochus died about that time. (!!!) He went to the east, was there defeated, set out to return and

make Jerusalem the burying place of all the Jews; but died on his way. Was not the death of so great a persecutor, who threatened their entire ruin, a cause of blessedness and joy? Surely it was. (!!!)

Here, as in the case of the 2300 days, we have the geuss work of Pagans, Jews, and German Neologists (the scornors of our hope) adopted and reiterated for the fiftieth time by the professed Christian ministers of the age. What proof do they give of their "some months," and "about three years and a half?" absolutely none !!!

And yet these are the men that are making arrangements to take us under guardianship.

We confess that we are utterly astonished at their expositions of God's word. We tremble for the man who dare take such liberties with it. How does he know that the Almighty God "expresses the same thing," by time, times and a half, or 1260 days, as he does by 1290 days? How does he know that "time, times and a half" mean about 3 years? Can he tell us? Has he had a new revelation? Who gave him license thus to alter, and amend the word of God to suit his own notion?

We most solemnly and seriously caution our brethren how they receive such expositions and perversions of the word of God. In the language of the author, (page 54) "it seems astonishing that men can be found who will fall in with the greatest absurdities; but so it is."

Is it possible that our opponents can be right, who take it for granted that we are in the wrong, and give us such absurd expositions as the above for the truth in the case? With the two opposing views before us, we have no difficulty in deciding which is the most rational and scriptural. And if there should be any ground of doubt (which we do not admit on our own theory, we are fully settled in the conviction, that the opposing view in this case, which is presented as a substitute, is neither supported by history, or the Bible.

THE DOCTRINE OF THE ADVENT NOT A CAUSE OF INSANITY. The Annual Report of the Board of Visitors of the New Hampshire Insane Asylum says:

"To religion has been attributed the origin of a very large share of the cases of insanity in the community. But of the many hundred persons made insane, as was thought, by religious creeds and theories, none whom I have ever heard of, were made crazy "by visiting the fatherless and widows in their affliction and keeping themselves unspotted from the world."

Religion is a sure guide for man in this life and necessary to prepare him for the next. It is like the polar star to the mariner in his course on the trackless deep. Guided by pure religion and undefiled by creeds of man's invention, the soul rides out all the storms of life in peace and safety to its final haven of rest.

Ill health predisposes and brings on a large proportion of the cases of derangement of mind. Probably but few instances would occur of insanity from moral causes, however severe, unless the brain and nervous system had previously been brought into a very susceptible condition by physical disease.—When the system is in this state, any of the strong moral or mental excitements may become the immediate cause,—be it the soul's present and future well being, political ambition and popular favor, or the hope of sudden wealth and grandeur.

If ill health continues and the mind is not absorbed or swallowed up in the vortex of any of the prevailing excitements of the day, the chances are that despondency will supervene and the individual will become insane about his own health—the victim of hypochondriasis."

Speaking of religious excitements, it says:

"The community at large has, during the past year, been unusually agitated upon this subject. And the recent views of the government and dealings of the mysterious and all-wise God with man, promulgated by their zealous advocates, have taken strong hold of the feelings and distracted the settled religious principles of a large share of society. The honest believer, in his joy at the near approach of his translation to a happier and more glorious state, has too often neglected, until he has lost sight of, the common duties of life. No one, as far as I have seen, of those who truly believed in the speedy coming of Christ, has been made sad or melancholy. Some patients who have been disturbed and perplexed by these startling theories, and yet have doubts and fears of their reality, come to us sad and desponding.

The believers are joyful and confident, but those who doubt are sorrowful and timid. Those who believe and who continue in their belief after coming here, manifest all the hope and confidence such inspiring anticipations are calculated to produce."

It is confidently believed that not an instance can be produced of a Christian who truly believed the doctrine of the Advent, who has become insane on account of it.

It should be remembered that to be found within an Asylum of the Insane, is no proof of insanity. Friends have only to report a friend insane, and get the opinion of a physician to that effect, and they have power *vi et armis* to incarcerate them according to their own pleasure in any insane hospital and for any length of time they please.

Only a difference of opinion is often called insanity; and when ones opinions are so obnoxious, as is a belief in the immediate coming of Christ, to those who do not love his appearing and will not have him to reign over them, it is not strange that they should be regarded as beside themselves, and that their friends should take this method to get rid of the annoyance which the fear of the truth will necessarily produce on an unwilling conscience. When we consider how the doctrine is hated by the friends of many, it is surprising that so few have been denounced by them as insane.

An anecdote was told us of a brother in a neighboring state who embraced the advent a short time since, and was immediately denounced as insane. He then wished to lecture, when it was deemed advisable by his friends to prevent him by securing him in some hospital. To effect this it was necessary to resort to stratagem. Accordingly a deacon in that neighborhood pretended also to embrace the doctrine, and proposed to go and lecture in company. The deacon took his own carriage and with the brother started and drove directly for the nearest insane hospital, and put the brother under lock and key. Could the tales of misery that individuals have suffered under a suspicion of insanity, be told, it would reveal many a scene of wrong and suffering that would cause humanity to shudder.

INSULTING THE MEMORY OF THE DEAD. When the name of the illustrious dead are subscribed to communications on any question, it is to be presumed that the sentiments advanced over such a signature, are in accordance with the views entertained by the person whose name is thus used. And to subscribe the name of any departed worthy to sentiments abhorrent to his principles, is not only insulting to his memory, but the writer is guilty of attempting to deceive the public as to the belief of the person whose name is thus used.

We were led to the above remarks, by an article

in favor of a temporal millennium, in the "Northern Advocate," and signed "Wesley." Now it is well known that John Wesley had not the *least confidence* in this *modern fable*. On the contrary, he has left on record, that he was looking for the personal coming of his Lord to set up his everlasting kingdom of the risen dead in the regenerated earth, at about this period of time: indeed he would begin to look for him as early as 1836; and were he now alive, he with Fletcher, whose views were similar, would be among the most able advocates of the doctrine of the Advent.

How unworthy it is then of the man and of the Christian, to use the influence of his name in favor of a theory that his soul had no sympathy with! He closed his eyes believing at *about this time*, with Daniel he should stand in his lot in the new earth. May his expectations be speedily realized.

THE GREAT QUESTION at issue between us and the church is *viz.* Is the curse to be removed; and this earth restored to its Eden state, to be the eternal abode of the righteous in the resurrection state?

If this earth is not to be created anew and become the residence of the saints, it will follow that those predictions of the righteous inheriting the earth forever, of the inhabitants being all righteous from the least of them even unto the greatest of them, and the will of God being done on earth as it is in heaven, when their sun shall no more go down nor moon withdraw itself, for the Lord shall be their everlasting light and the days of their mourning ended, where there shall be no more sorrow, sickness, pain or death, and all tears removed from every eye, and the voice of sorrow and weeping heard no more, when the wilderness shall be like Eden and the desert like the garden of the Lord—must be fulfilled in a millennial day before the coming of Christ.

If the earth is to be regenerated in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, and the meek inhabit it and dwell therein forever, it will follow that the glorious day predicted by all the prophets, when this earth will be full of the glory of God, can only be fulfilled in the "New Earth, wherein dwelleth righteousness;" when "the Son shall have sent forth his angels and gathered out of his kingdom all things that offend and them which do iniquity, and cast them into a furnace of fire, and the righteous shall shine forth as the sun in the kingdom of their Father;" when "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. It will also follow that as this glorious day is all that delays the coming of Christ in the minds of the church, if it is the new earth, then we are to look for it as the next event, and expect it at the end of all the prophetic periods, when in "the fulness of times" God "will gather together in one, all things in Christ;" "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you."

Is not this question worthy the examination of all who fear the Lord? If the righteous are to inherit the earth, we are in the right. If the righteous are not to inherit the earth, we are in the wrong. That they are not, is only sustained by forced and figurative interpretations, the spirit-

ualizing away of the word of God, and the opinion of a portion of the church since the days of Daniel Whitby, in the last century.

That they will inherit the earth is the plain and positive declaration of unnumbered passages in the word of God, and is in accordance with the belief of the church in all ages till within these last days; and we have also the testimony of those who were taught by our Lord's disciples, who heard of him respecting those days.

Is there a man in the universe who can disprove the positive testimony of the Bible on this subject? We pause for a reply.

PUSEYISM IN THE EPISCOPAL CHURCH IN THE UNITED STATES. This heresy takes its name from Dr. Pusey, a Professor of Hebrew at one of the Oxford Colleges, Eng. It was first developed in the publication of the celebrated "Oxford Tracts," which were written by Dr. Pusey, and other Professors at Oxford, under the pretence of bringing the church of England back to a higher state of church doctrine; and as a defence of her liturgy against Romanism. It was soon found, however, that while written with this pretence, they were gradually bringing the peculiar tenets of the Roman church into favor; and this was so apparent, that when the tracts had reached No. 90, they were ordered to be discontinued, by the Bishop of Oxford.

Notwithstanding this check, yet the wily and insidious writers had succeeded in spreading their poison throughout the whole of Great Britain; so that it is estimated that more than half of the Episcopal clergy of that country are more or less tinctured with it.

Dr. Pusey has lately preached a sermon before the University of Oxford, the Romanism of which is so glaring, that he has been suspended from preaching for two years. This sermon has been published; and shows that its author is in every thing but name, a Roman Catholic.

OF BAPTISM he says, "Baptism containeth not only remission of sin, actual or original, but maketh members of Christ, children of God, heirs of heaven, hath the seal and earnest of the Spirit, the germ of spiritual life." p. 7. Of the LORD'S SUPPER, he says, "The Holy Eucharist imparteth not life only, spiritual strength, and oneness in Christ, and *In-dwelling*, and participation of Him, but, in its degree, remission of sins also."

It will thus be seen that in order to be saved, a person has only to be baptized and partake of the Lord's supper, to be entitled to all the joys of heaven. It is but just, however, to say, that he would doubtless avoid this conclusion by claiming that the mere ceremonies without the inward grace, are not sacraments; and that the subject is neither baptized, nor partaker of the Eucharist. Yet in the sermon, there is no allusion to the state of the heart, and the reader would therefore receive Romish teachings.

OF TRANSUBSTANTIATION, he quotes from S. Hilary as follows, "Of the truth of the Flesh and Blood, there is no room left for doubt. For now, according both to the declaration of the Lord and our faith, it is truly Flesh, and truly Blood. And these, received into us, because that we are in Christ and Christ in us. Is not this truth? Is it not truth to those that deny that Christ Jesus is the true God. He then is in us through the flesh, and we are in him, since this, which we are, is with him in God." "Such,"

says Dr. Pusey, "is undoubted Catholic teaching, and the most literal import of Holy Scripture, and the mystery of the sacrament, that the external Word, who is God, having taken to him our flesh and joined it indissolubly with himself, and so where his flesh is, there he is, and we receiving it, receive him, and receiving him, are joined on to him through his Flesh to the Father, and the dwelling in us, dwell in him, and with him in God." "He by the truth of the sacrament, dwelleth in us, in whom by nature all the fulness of the Godhead dwelleth; and lowest is joined on with highest, earth with heaven, corruption with incorruption, man with God." p. 14.

Again he saith, p. 16,

"Were it only a thankful commemoration of his redeeming love, or only a showing forth of his death, or a strengthening only and refreshing of the soul, it were indeed a reasonable service, but it would have no direct healing for the sinner. To him its special joy is, that it is his Redeemer's very broken body. It is his blood, which was shed for the remission of his sins. In the words of the ancient church, he 'drinks his ransom,' he eateth that, 'the very body and blood of the Lord, the only sacrifice for sin,' 'God poureth out' for him yet 'the most precious blood of his only begotten;' they 'are fed from the cross of the Lord, because they eat his body and blood;' and as of the Jews of old, even those who had been the betrayers and murderers of their Lord, it was said, 'the blood which in their frenzy they shed, believing they drank,' so of the true penitent it may be said, whatever may have been his sins, so he could repent, awful as it is to say, the blood he indeed despised, and profaned, and trampled under foot, may he, when himself humbled in the dust, drink, and therein drink his salvation. 'He who refused not to shed his blood for us, and again gave us of his flesh and his very blood, what will he refuse for our salvation?' 'He,' says S. Ambrose, 'is the bread of life. Whoso then eateth life cannot die. How should he die, whose food is life? How perish, who hath a living substance? Approach to him and be filled, because he is bread; approach to him and drink, because he is a Fountain; approach to him and be enlightened, because he is a Light; approach to him and be freed, because, where the Spirit of the Lord is, there is liberty; approach to him and be absolved, because he is remission of sins.'

In his preface he says.

"I believe the consecrated elements to become by virtue of his consecrating words, truly, and really, yet spiritually and in an ineffable way, His Body and Blood, I learnt also to withhold my thoughts as to the mode of this great Mystery, but as a Mystery to adore it."

Thus we find that on the three great points specified above, which divide the Roman and Protestant churches, Dr. Pusey is decidedly with the Roman Catholic church. Also the sympathies of those in the church of England, who sympathize with him, must be with the church of Rome; and will tend to unite them with that church.

We also find that these same principles have made an alarming progress in the United States, and many of the clergy of the Episcopal church are professed disciples of Dr. Pusey. This has been strikingly developed in the city of New York, in the ordination of a Mr. Arthur Carey, to the office of a deacon in that church. At the ordination, Drs. Anthon and Smith protested against his being ordained on account of his avowed preference for Romanism. Bishop Onderdonk however proceeded to ordain him, whereupon Drs. Anthon and Smith left the house. subsequently they have come out with a statement of facts in justification of their course. From this it appears that on his examination he would not de-

ny the decrees of the council of Trent—nor would he positively affirm them; he considered the withholding the cup from the laity only as a severe act of discipline; he would not fault the church of Rome for reading the *Apocrypha* for proof of doctrine; he thought there could be a doubt which were the most pure in doctrine—the church of Rome, or that of England, inasmuch as the church of England retained doctrinal errors, viz. the doctrine of *Puritanism*, and in some points the Roman missal was preferable to their liturgy; he did not fault the church of Rome for the invocation of saints, provided it was confined to the *ara pro nobis*, or intercessory form; he did not know how to answer the question whether the church of Rome is now in error in matters of faith; he also stated that he received the articles of the creed of Pius IV. so far as they are repetitions of the decrees of the Council of Trent. This creed among others, contains the following, p. 44, and 45;

"I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same church."

"I profess, likewise, that in the mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church call Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament."

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration.

I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, ought to be had and retained, and that due honor and veneration is to be given them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people."

It was also shown that he did not regard the differences between the churches of Rome and England, as embracing any points of faith, believed the soul after death could be benefitted by the prayers of saints, and that the reformation from Rome was an unjustifiable act.

Notwithstanding these developments of his views Dr. McVickar and Dr. Berrian, expressed themselves favorably. Messrs Haight, Higbee and Price, expressed themselves satisfied, and Dr. Seabury said he should esteem it a privilege to present the candidate for orders, as he had sustained himself so nobly. Drs. Smith and Anthon alone were found to protest against the errors of the church of Rome. The Bishop then ordained him.

It is thus seen that Puseyism has made such progress in the United States that the most rank preferences for the church of Rome are no barrier to ordination in the Episcopal church; and that that church is far on the road to Romanism.

We farther learn that Bishop Doane of the New Jersey diocese, has issued a manifesto declaring his "unwavering confidence in Dr. Pusey's faithfulness to the standards of his church, and his integrity as a Catholic churchman."

"Rev. J. E. Morris, of Christ Church, Oxford, has been admonished by the vice chancellor for a sermon preached on Ascension day, in which the doc-

trine of the intercession of saints was implied."—*Bishop McLean. Puseyism.*

THE LITTLE HORN PREVAILING.—It will be recollected by our readers, that about one year since, the Romanists in New York city obtained the passage of a bill, giving them the control of a part of the public school money, and the exclusion from the schools of such books as are of a sectarian nature. As the result of this measure, the Bible has already been excluded from one ward. The trustees of the fourth ward have made an examination of books, and made their report from which we extract the following, which shows that the Jews, Romanists and Universalists, by whom complaints have been made, are determined we shall travel back towards the darkness of heathenism.

"The first book to which we wish to call your attention is entitled 'American Popular Lessons.' The portion objected to by the Jews may be found on page 138, lesson, 'Reward of Goodness;' page 143, lesson, 'The Son of God;' page 144, lesson, 'Heaven;' pages 145 and 146, lesson, 'Scripture Lessons and Jesus Christ;' pages 148, 149, 150, and 151, lesson, 'Thou shalt love thy neighbor as thyself;' pages 151, 152, 153, 154, and 155, lessons, 'The Bible,' 'The Ten Virgins.' There are also some other passages.

They (the Jews) also object to the last conversation in the book, entitled, 'Conversations on Common Things;' 'The Lessons for Schools, taken from Holy Scriptures;' the use of the 'New Testament Scriptures,' and many of the lessons in 'Murray's Reader.'

We found the Protestant version of the Bible used in said schools, of which the Catholics complain, and by them deemed injurious to their peculiar faith, and calculated to advance the views of opposing sects. They also object to the use of the 'Lessons taken from the Holy Scriptures.'

The portion of the different books used in said schools, objected to by the denomination of Universalists, and by them deemed calculated to teach sectarian views different from their own, may be found in the aforesaid 'American Popular Lessons,' page 133, last verse of the lesson 'God always sees me,' page 136, lesson 'On Duties' eighth verse; page 141, lesson, 'Punishment of Sin,' last two verses; page 146, lesson 'Scripture Lesson,' last clause; page 154, lesson 'Ten Virgins,' last section. The selections from the Holy Scriptures are objected to on account of the heading of many of the lessons, particularly those on page 136 and 164, the 'Punishment of the Wicked,' and the 'Last Judgment.' They also called our attention to the section headed 'Altamont,' pages 139, 140, and 141, Murray's English Reader, as well as some other books which we have not here enumerated."

This is making a great excitement in that city; and well it may; for if one has a right to object to a book, another may; and the atheist has as good right to the censorship of the press as any one else, and thus all reference to God, eternal life, and a coming judgment, must be kept away from the forming minds of our children the chief part of six days in the week, while positively evil influences are actively at work upon many of them, the remainder of the time. A tide of moral pollution is rolling over the land, as fatal to the soul as carbonic acid gas to the body.

It "A Berean," in a late "Hartford" "Secretary" will read his "Bible" he will find that the tares and wheat will grow together till the end of the world, and that the horn of papacy—the Man of Sin, is to prevail against the Saints till the Lord comes, to destroy him by the brightness of his coming. If he will also read ecclesiastical history, he will find that the "heresy" as he is pleased to

term it, which denies that a temporal millennium is taught in the Bible, has not arisen in the church as he supposes in the last days; but that it has always been the belief of the church until these last days, when the theory of a temporal millennium was first preached. Will "A Berean" examine the question a little, and not take the opinions of others upon trust?

REVIVALS.—We perceive in the reports of the meetings of the associations of the Congregational churches in the states of Connecticut, Massachusetts, and Vermont, that they all acknowledge great and unprecedented revivals have been enjoyed during the past year within their respective limits. They however give all the credit to "the regular ministrations of the gospel," while the preaching of the Advent, which has been the principal agent of these refreshing seasons, is not acknowledged to have been the means of the least good. The report of the Vermont association thus alludes to the doctrine of Christ's coming.

"The blind and burning fanaticism of William Miller has made a deadly and fearful onset upon many of our churches; but in most instances they have gone on, unmolested by any departures from the doctrines and standards of our churches. Millerism had made such havoc with some other churches in other quarters, but not with our own."

THE WATCHMEN SHALL SEE EYE TO EYE. A clergyman was in our office a few days since and took up the "Investigator." After reading it awhile, we asked him if he read infidel papers? He replied that he "did not know that it was an infidel paper; he thought by the reading that it was an orthodox paper." So it seems the orthodox papers are so filled with opposition to the advent of Christ, that when they take up a professed infidel paper, they feel quite at home.

We however can but in justice acknowledge that if the orthodox papers had treated this question with half the candor and fairness that the Investigator has, Christ would not have been wounded in the house of his friends, as he has been, with the sneers, sarcasms, and ridiculous reports that they have been so eager to give currency to.

THE GLAD TIDINGS.

A paper by the above name was commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.

It will be sent by mail to any part of the country desired.

Seven copies to one address for \$3, thirteen copies for \$5. J. V. HIMES, Editor and Publisher. Boston, June 3, 1843.

We learn that at the Maine Conference, Bishop Hedding commanded our brother G. F. Cox not to teach or speak any more in the name of the coming Jesus.

But whether he will consider he ought to obey God rather than Bishop Hedding, we shall learn when he visits Boston, as he is expected to do in a few weeks, to preach in the Tabernacle.

A correspondent wishes to know our opinion of Luke xvii. 22, "And he said unto the disciples, The day will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see

it." We suppose the days of the Son of man are what Abraham saw in faith afar off, and which will be seen when he comes in his kingdom. This many have desired to see, while struggling here amid trials, persecutions, and temptations, but were not permitted to see that which their soul longed for. Like Daniel, they were required to rest, but will stand in their lot at the end of the days.

Brother Hutchinson writes us that he is doing all he can to spread the cry in Canada and other places. He is publishing the "Voice of Elijah" at Montreal, and scattering it far and wide. Any assistance that can be rendered him will be gladly received.

POWER OF CONSCIENCE.—During the tent meeting at Rochester, a woman was convicted of the nearness of the judgment, and confessed that some years since she was guilty of murder in England, and wished to be sent back to atone for the offence according the laws of that country.

SECOND ADVENT LIBRARY.—We have bound a few sets of the Second Advent Library in 7 Vols. each—containing all the Nos. of the Library, and also Bliss' Review of Daggett's sermon, Hale's Review of Pond, Bernard's Letter, Letter to Dimmick, by J. S. W. and Exposition of Zechariah 14th, being all the works of the library size which we have on hand. All the several works of each author are arranged in connection, with reference on the back to the Vol. containing them. Those who wish for so convenient a form of the Advent writings, can therefore be furnished; price of the 7 Vols. \$6.

☞ A writer in the Irish "Chronicle" state that French officers in the disguise of priests, are engaged in Ireland in drilling the repealers, and preparing them for any issue.

☞ J. H. S. writes us that the cause is prospering in Bristol, Ct. and that believers in the Advent are strong in the faith, waiting for the coming of the kingdom.

Letter from C. Green.

BROTHER BLISS.—Within a few weeks past, I have visited several places in this State, and the State of New York, for the purpose of comforting the brethren, and sounding the note of alarm in the ears of such as are still thoughtless. I have seen many who are continually looking for the glorious appearing of their Lord, who daily rejoice in the hope of soon entering the country for which Abraham sought, where the wicked will cease from troubling and the weary will be forever at rest—

I have seen others who are rejoicing because the Lord has not come, like Belshezzar just before his death, they fancy themselves secure, and walking after their own lusts say "where is the promise of his coming." My hope in the coming of the Lord is the same as in months past. It is founded on the word of God, and is not to be shaken by the smiles or the scoffs of an ungodly world. The times of the Gentiles will soon expire. The Jubilee Trumpet will soon sound, and those whose names are written in the book will be delivered. "Even so, Amen, come Lord Jesus." Yours in the glorious hope of the appearing of Christ this year.

C. GREENE.

Colchester, July 18th,

LETTER FROM ROTHER C. FITCH.

DEAR BROTHER HIMES.—I leave here to-morrow for Cleveland.—Being spent when I came here, I find after preaching about a dozen sermons here,

that I am suffering greatly from exhaustion. The hall is an exceeding hard place to speak in. I shall preach my twelfth sermon to night, and leave to-morrow. I must take a few days to rest, and shall then be able to start again. I shall not confine myself, and shall probably return to this state again. Brother Galusha is desirous I should give lectures at Lockport, and if the way opens I shall probably do so. There are many to rise up here and call you blessed, for your efforts in bringing them the truth, and are praising God on your account. Great efforts have been made to get an influence against you and brother Barry, by asserting that you are Unitarians. This of course I deny, and tell the people that my Bible says "by their fruits ye shall know them," not by their *creed* ye shall know them. May the Lord bless you, my dear brother, and continue to prosper you as He has done, until we see Him whom our souls love, which may he grant us soon, and we will praise Him forever. Your brother in the glorious hope.

CHARLES FITCH.

Rochester, July 11th, 1843.

LETTER FROM J. D. MARSH.

BROTHER BLISS.—Perhaps the readers of the Signs of the Times would be glad to hear what we are doing in this region of country. The Lord is with us, and hundreds are looking for the coming of Christ this year. I have not written for the Signs of the Times in consequence of the constant and ardent labors of preaching the doctrine of Christ's speedy coming. As it is known that I had some faith that my Lord would come last February, I take this opportunity to inform them that I am still looking for him in 1843. I have been lecturing for about eight months. Opposers and scoffers have tried to oppose me in my course, by publishing falsehoods about me, and calling me crazy. But the Lord has been with me; therefore I will not fear what man can say or do unto me; neither shall I come down from the work to answer the lies that have been circulated about me. I have baptised about one hundred and fifty converts since last December. The Advent doctrine has been preached in this region in almost every town; and it has had a glorious effect. It has been the cause of most all the revivals in this section as far as I can hear. With this evidence before me, I am constrained to believe that the angel spoken of in Revelation, is now flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. And the next event that I shall look for, is the coming of the Son of Man in the clouds of heaven, with power and great glory.

Yours in Christ
West Randolph, June 27, 1843.

THE BIBLE.

"I will not scruple to assert," says Bishop Horsley, "that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner" (the Bishop had been recommending a diligent comparison of parallel passages,) "will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in every thing relating to his religion, in such a degree, that he will not be liable to be misled either by the refined arguments, or by the false assertions, of those who endeavor to engraft their own opinions upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books, which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of

all history, except so much of the history of the first ages of the Jewish and Christian Church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. *The Bible thus studied will, indeed, prove to be, what we Protestants esteem it, a certain and sufficient rule of faith and practice; a helmet of salvation, which alone may quench the fiery darts of the wicked.*

LECTURERS.—Brother Caldwell has just returned from Cincinnati. He says, Bro. Goodwin—the pastor of the Baptist Church which was founded by Dr. Brisbane—has come out decidedly, and preaches the doctrine of Christ's coming at the doors. Bro. J. B. Cook and A. A. Stevens, are now lecturing in Cincinnati. Brother Litch is still in Philadelphia, having been prevented by ill health from going west when he intended. Brother Hervey is in Western New York. He had an appointment to attend a conference of Baptist ministers in North East Village, Pa., June 30th. Brother Jacobs is spending with the people among whom he was formerly stationed at Cherry Valley.

SIGNS OF THE TIMES.

BOSTON, AUG. 2, 1843.

We send Bills

This week to delinquent subscribers. They are desired to make as prompt returns as practicable.

Mark, 1. Some bills may be sent by mistake to those who have paid. Such will explain and all will be right. 2. Some may have had the paper sent to them by direction of a friend. Such will pay, or discontinue as they may think best. Some may have paid Agents, they will please say to whom, and how much. Some may be poor; we only ask of them to state the facts, and as far as our ability will allow, we will send free.

We send only to a part of our subscribers this week. With the next paper we hope to send to the remainder.

CAMPMEETINGS.

CAMP MEETING AT GROTON.

There will be a Camp Meeting about two miles from Groton village, on the main road from Groton to Keene, commencing on Tuesday, August 15th, 1843.

It is expected that there will be a mighty gathering of the Lord's elect at this convocation. Let all the brethren in the region of Groton and vicinity, spare no pains to be present. Able advocates of the doctrine will be present. Come one, come all and avail yourselves of the benefit of the meeting.

Provisions will be made for the board of strangers at \$1.75 per week, or by the day 37 1-2 cents.

Stables will be erected on the ground for horses, charge 25 cents per day. Let the brethren not forget to bring with them their tents.

Committee. Apollos Hale, Ezekiel Hale, Jr. Timothy Cole, Henry Plummer, Walter Dickson, Aaron Mason, Walter Keyes, Luther Boutelle, Daniel Needham, Samuel Heath.

TENT MEETING.

At Buffalo, N. Y. to commence the 12th of August. I find by a letter from brother Fleming, that they have fixed upon the 5th of August. Perhaps

it will begin then, and hold over the 12th. We regret the mistake, friends must look to the "Glad Tidings" and other papers in that vicinity for correct information.

J. V. HIMES.

July 25th, 1843.

BROTHER J. V. HIMES.—The preparatory meeting for the purpose of making arrangements for the camp meeting in Tuftonborough or vicinity, will be held at the Christian meeting house in Tuftonborough.

WM. S. HERSEY.

Melvin Village, July 26th, 1843.

CAMP MEETING.—By the leave of Providence, a Second Advent Campmeeting will be held at Plainville, Connecticut, to commence on Wednesday, Aug. 9th, and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.

Plainville is situated about thirteen miles southwest of Hartford, in the town of Farmington. Teams are engaged to carry the friends, from Hartford, on to the ground for 25 cents each. Let all that can, come with their tents and provisions for the meeting; for those who cannot, accommodations will be made.

WM. ROGERS,

DR. D. CRARY,

T. B. HOUSE,

S. HALL,

ASAHEL MIX.

Com.

The Midnight Cry will please copy.

A SECOND ADVENT CAMP MEETING.

Is to be holden at Liberty, Me. commencing on Monday the 14th of August, to continue until the Sabbath, and over the Sabbath if thought advisable. Our Second Advent brethren and sisters throughout the region are requested to attend the holy convocation. Second Advent lecturers from abroad are requested to attend. Board may be obtained on the ground at a reasonable rate.

THOMAS J. AYER,

BENJAMIN COPP,

JOSEPH WOODMAN,

WM. R. HUNT,

WILDER B. START.

CAMP MEETING, in the vicinity of Tuftonborough. The committee will meet the friends in that place the first Wednesday in August, at the Christian chapel, to fix upon the time and place for the meeting.

A SECOND ADVENT CAMPMEETING,

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I. H. SHIPMAN.

Meredith, N. H. July 27, 1843.—The Campmeeting to be holden in Meredith, Aug. 8, will be dispensed with by reason of sickness in the vicinity; in consequence we cannot have the ground, and the committee cannot procure a place in the vicinity.

For Committee,

L. G. MORGAN.

Letters

FROM POST-MASTERS TO JULY 28.

Plymouth, Ct; E. Corinth, Me. \$2; Milford, Ms; E. St. Albans, Me. \$1; Orrington, Me. \$2; Derby Line, Vt; Westfield, Ms. 1\$; Brandon, Vt. \$1; Wilmington, Vt; Strafford, Vt. \$1; Westminster, Ms. \$2; Wilmington, Vt; Holderness, N. H; Ewing, N. Y. \$1; Canaan, Me. \$1; Exeter, Ms. \$1; W. Boylston, Ms; Norwich, Vt. \$2; No. Sandwich, Ms. \$1; Bath, N. Y. \$2; Yates, N. Y. \$2; E. Montpelier, Vt. \$1; Meredith Centre, N. H. \$1; Bristol, Ct. \$1; Berlin, Ct. \$1; N. Bedford, Ms. \$1; So. Strafford (Pd. to 19.) Ware House Pt. Ct. 3. Vernon Vt. 2 Dover, Vt. Westernville, N. Y; Marlboro' Ms. 50 ct. Melville Village, N. H; Stow, Ms; Huntington, Ct. \$1; Waterboro, Ms. 50 ct.

West Boscawen, N. H. \$1; Colchester, Vt. Braintrce, Vt. \$1; Boothbay, Me. \$1; Cornville, Me. Hadleys Falls \$2.

INDIVIDUALS.

D. M. Trickey, \$4; (Richard Walker is our agent there,) J. Munroe; A. Clapp; E. L. H. Chamberlain; Isaac Stearns; N. T. Moulton; H. Patten; D. P. Baker; J. H. Suthiff, \$2; G. W. Miller; S. W. Hoyte; Luther Caldwell; L. D. Fleming; G. P. King, \$2; Lydia F. Worcester, \$1; C. Green, \$10; (if any prospect of sale, keep a while longer) Jno. Thompson.

Bundles Sent.

J. V. Himes, 9 Spruce street N. Y; Rev. J. Litch, 40 Arcade, Philadelphia; J. V. Himes, Rochester, N. Y.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.—20, " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. Price 12½ cts.
24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12½ cts.
27. Synopsis of Miller's Views. 6½ cts.
28. Judaism Overthrown. By J. Litch. 10 cts.
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18½ cts.
30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12½ cts.
31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12½ cts.
33. Bible Examiner, by George Storrs. 18½ cts.
34. The Second Advent Doctrine Vindicated,—a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches,—especially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18½ cts.
37. Millennial Harp, 2d Part. 12½ cts.

This Library will be enlarged from time to time, by the addition of new works.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 23.

Boston, Wednesday, Aug. 9, 1843.

Whole No. 119.

J.V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

REVIEW OF

Dr. Jarvis' Sermons.—No. 3.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. i. 26—29.

After so summarily disposing of the "seven times," the Doctor attempts to disprove the argument based upon the 2300 days. In the following remarks we fully concur.

"The profoundly learned Joseph Mede, who has thrown the same light upon prophecy which Sir Isaac Newton did upon the solar system, has laid down a rule with regard to the Revelations of St. John, which is equally applicable to all prophecy. It is to be 'considered—as if it were a history and no prophecy—without supposal of any interpretation whatever. This is the first thing to be done—as a foundation, ground, and only safe rule of interpretation; and not interpretatin to be made the ground and rule of it.' For if 'the order, method and connection of the visions, be framed and grounded upon supposed interpretation, then must all proofs be founded upon begged principles and human conjecture.'" p. 40.

* Mede's Works, B. iii. Remains' on some passages in the Apocalypse. Lond. 1677. Fol. p. 581.

The Doctor then adds:

"Now here is the root of all Mr. Miller's errors. He makes a 'supposed interpretation' the frame-work on which he erects 'the order, method and connection of the visions' of Daniel. He has jumbled all these visions together in the most inextricable confusion, as if they constituted but one vision. Then, taking parts of one and parts of another, he has combined them all; putting a patch here and there from the Revelations of St. John, and from St. Paul's prophecies, according as he fancies the language to be applicable; and thus he dresses up a prophecy of his own creating, almost as monstrous as the terrific animals described in the visions. Thus, from one vision he takes 70 weeks or 490 years; from another vision, 2300 days or years. Then, assuming that the 490 years are the beginning of the 2300 years; that the 490 years ended at the crucifixion; and that the death of our Lord took place in the year 33 of the common era; he has collected all the materials necessary to erect his superstructure. He then triumphantly looks around and asks, 'Can any man in his senses deny my interpretation? Do not 490 and 1810 make up 2300? Do not 33 and 1810 make up 1843? And is there not here the most certain proof that the world will come to an end in 1843? My dear hearers, are you prepared for it? Have you made your peace with God? Any one who does not believe me is like those who did not believe Noah or Lot; and all such will, as sure as they live, be consumed with fire before the 21st of March, 1844.' No wonder that they who have never studied their Bibles are affrighted and bewildered by such language. Mr. Miller tells them that he has been studying the prophecies for seventeen years, and as they cannot contradict him, they think he must know. The only wonder is that they who have studied their Bibles should have done it to so little purpose, as to be carried away with all this noise, and confidence, and vain assumption of knowledge." p. 41.

Had Doctor Jarvis given us the proof that Mr. Miller "has jumbled all these visions together" in the manner described, he would have written more fairly than he has. But as he has offered no proof of such "jumbling," the above can only pass for his assertion. If he would first give Mr. Miller's works a careful examination he might be forced to acknowledge, as he has in another place, that here he "has censured Mr. Miller in too unmeasured terms." See Preface, p. 4.

We are glad to find that there is no Neology, as had been supposed, in this work, and that Dr. Jarvis agrees with the Newtons in the length of the vision of the 2300 years. He says "THE vision is the whole vision of the RAM and HE-GOAT." p. 45. Instead however of offering any argument to disprove Mr. Miller's calculations, or show that Mr. Miller does not date correctly when they commence, he contents himself with saying,

"We are not to take in any time which preceded it; consequently we cannot reckon the

70 weeks as a part of the 2300 days; because the commandment to restore and to build Jerusalem preceded the earliest date of this vision. We are not to take in any territory beyond the limits of the four kingdoms denoted by the four horns; or any events which have not reference to the subject of the vision. Consequently we cannot interpret it by the history of Europe in general, or of the Latin church in particular, or by any events unconnected with the conversion and restoration of God's ancient people.

If these rules of interpretation be correct they give the finishing stroke to all Mr. Miller's calculations. If we date even from the rushing of the Goat upon the Ram in the fury of his power, the first invasion of the Medo-Persian Empire, the 2300 prophetic days will not end till the year of our Lord 1866. I do not mean to be understood as asserting this. I would rather imitate the caution of the learned Mr. Mede with regard to the times of the great Apostasy, 'and curiously inquire not, but leave unto him who is the Lord of times and seasons.' I mean only to say that, for aught Mr. Miller can show, there may yet be more than a century to come before the 2300 days shall be ended. Nay, Sir Isaac Newton goes further, and supposes that the time of their beginning was not earlier than the reign of Vespasian and the destruction of the second temple. 'Daniel's days,' he observes, are 'years; and these years may perhaps be reckoned either from the destruction of the temple by the Romans in the reign of Vespasian, or from the pollution of the sanctuary by the worship of Jupiter Olympias, or from the desolation of Judea made in the end of the Jewish war by the banishment of all the Jews out of their own country, or from some other period which time will discover.' Observe the modesty with which this great man ventured to speak of the future; and then ask yourselves which is preferable, the modesty of a Newton, or the presumption of such a man as Miller. The prophecy is not yet fulfilled; for the sanctuary has not yet been purified. Till that event takes place, it is impossible to know when the 2300 years began."

That the vision did not commence before 457, B. C. is proved by time, for had it commenced before that event, it would have terminated before now. Dr. Jarvis is too modest to hazard an opinion when the 2300 days commence, but he has also been too modest to give any reason why they do not commence with the 70 weeks. As he has presented no arguments on this point, there is nothing to reply to.

When Doctor Jarvis will show that the vision did not commence with the meridian glory of the Medo-Persian kingdom, or that that kingdom was not at its greatest height at the commencement of the 70 weeks, we will reply on those points. Or if he will show that the 9th of Dan. is not an explanation of the 8th,—that the angel did not come to make him understand the vision of the 8th,—that when Daniel says the

man Gabriel was the one he had seen in the vision at the beginning, he had no reference to his interview with him, in the vision of the 8th, and that the 70 weeks are not cut off from some other period of time; he will have done something to disprove Mr. Miller's position. But he has left all those points untouched, as well as every point upon which Mr. Miller relies for evidence, and has nothing worthy of a refutation.

We therefore proceed to his third and last division, "THAT THE PRESENT YEAR COMPLETES THE SIX THOUSANDTH OF THE WORLD."

One would infer from the argument of Dr. Jarvis that he supposed Mr. Miller claimed that such was the *exact age of the world*, and that he relies upon that as proof of the end in 1843. Mr. Miller, however, makes no such claims, and does not thus rely on his chronology as such evidence. The whole matter is simply this. A tradition has long prevailed that at the end of six thousand years from creation, this world would enter upon a different state of things. Such a belief is found in the writings of the Fathers, and among the Jewish Rabbins. Some have believed that period would wind up all the affairs of this world; while in this last age of the world, others have supposed it would usher in a temporal millennium. According to Archbishop Usher, the modern standard in chronology, this world is only 5846 years old. If that is the true age, and the world must continue six thousand years, it would be an argument against the advent in 1843. Accordingly in 1840, it was presented as evidence against the truth of Mr. Miller's position by those who could find no evidence against it from the Bible. When this was suggested, Mr. Miller felt that it was an argument against his view of the prophetic periods. He thought the matter over, and resolved to examine the chronology of the Bible for himself. After examining the Bible for three days, and taken the literal reading of the various texts, he found to his surprise, that taking the chronology of the Bible as far as that would carry us, and then taking the common chronology, that we must be at or near the very end of the six thousand years.

Upon this Dr. Jarvis says,

"It appears then that the thought never occurred to him till 1840, and then only when it was suggested to him as an objection to his theory. He spent three days upon it! Three days! How wonderful! three whole days in determining questions which have exercised the most gifted and well-furnished minds not only for a whole life, but for a series of lives! Mr. Miller appeals from Archbishop Usher to the Bible, as if Archbishop Usher had not founded his computations upon the Bible; or as if Archbishop Usher could not weigh all questions on these difficult points better than Mr. Miller; or as if Mr. Miller's three days thrown into one scale would make the whole lives of Petavius, Usher, Marsham, and a host of others, in the opposite scale, kick the beam! Shall we laugh, or shall we weep, over such folly?

But what is the result of this mighty discovery, this glorious revolution of three days? Mr. Miller finds out that the world is 154 years older than Archbishop Usher made it; both, be it observed, appealing to the Bible as their authority."

One would suppose from the above, that Mr. Miller had no right to appeal to the Bible; and that what Petavius, Usher and Marsham, may say, must be received by us in all humility. If

those men are not infallible, then possibly they are liable to a mistake; and we find that Dr. Jarvis dissents from all of them on some points. He however can be permitted to appeal from them, but not Mr. Miller. If the Bible sheds any light upon this subject, Mr. Miller has surely as good a right to search for light as any other man.

Now it should be remembered that the great point of difference between Mr. Miller and Usher, is, with regard to the time of the Judges,—to the anointing of Saul as king. The only light that can be thrown upon this period, is that obtained from the word of God, as it is covered by no ancient veritable chronology. It is a question therefore that every reader of the Bible can examine for himself, and which Mr. Miller is as competent to decide, as Archbishop Usher.

This, according to the literal reading of the Hebrew text, by the addition of the length of each judge and each captivity to the time of Samuel was 446 years. The evidence of this we shall give in a future number. But Dr. Jarvis, by lapping one period on to another, reduces it to 356, p. 91. Dr. Jarvis thus states the question.

"In the first book of Kings (chap. vi., v. 1) the sacred historian records the important fact of the foundation of Solomon's Temple in the following solemn manner: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." If, then, we take from this sum of 480 years, 40 years during which the nation was in the wilderness, 40 years for the reign of Saul, 40 years for that of David, and the fourth year of Solomon, it leaves only 356 years from the entrance into the promised land to the establishment of the monarchy. This includes the government of Joshua and that of the Judges till the time of Samuel. But St. Paul, in his speech to the Jews of Antioch in Pisidia, states that God "gave unto them Judges about the space of 450 years until Samuel the prophet." Mr. Miller contends that there is a contradiction here, and because the larger number is more favorable to his purpose, he chooses to take what he considers as St. Paul's testimony, and rejects the passage in the Hebrew Scriptures. In this way he makes the period from the departure out of Egypt to the building of the temple not 480 but 621 years; and thus he gains at once for his object 141 years.

But Mr. Miller does not take into his account the very great difference in the nature of this testimony. The passage, 1 Kings, vi. 1, is a formal official record of the most exact and decisive character; the language of St. Paul a passing and merely incidental remark. The historian meant to establish an epoch; the orator had not the least thought of settling points of chronology. The historian wrote in Hebrew for his nation. He could not be mistaken; and there are no various readings which can throw doubt over the integrity of the text. St. Paul, on the other hand, was addressing himself in Greek to Jews who lived in a Greek province, whose vernacular language was Greek, and who used the Greek translation. They were doubtless more familiar with the Greek chronology than with the Hebrew, and their prejudices were in favor of the larger numbers in the Greek Scriptures, because a more remote antiquity would favor their national vanity.

Would it not have been unwise in St. Paul to shock their prejudices on a point which had no connection with his principal design? Mr. Miller might just as well argue that because St. Paul in his Epistle to the Romans quotes from the Greek Psalms a number of verses which do not exist in the Hebrew, therefore the Hebrew is wrong; or because St. Luke inserts in the genealogy of our Savior a name which occurs only in the Greek translation, that we must therefore give up our Hebrew Bibles and implicitly receive the Greek!

But there is a text in the book of Judges which Mr. Miller seems never to have thought of, but which effectually overthrows his calculations. His period of 621 years assumes that the number of years from the departure out of Egypt to the government of Jephthah, was 402. Whereas Jephthah himself expressly states that the land, conquered from Sihon king of the Amorites in the 40th year after the departure from Egypt had been held by the Israelites at the time when he became Judge 300 years. Here then is at once a miscalculation by Mr. Miller of 62 years." pp. 53, 54.

That Paul had no intention of settling points of chronology is a mere assumption; or that he should have any fears of exciting the prejudices of the people, and to avoid it, tells a falsehood, cannot be reconciled with the character of St. Paul. The text in Judges that he refers to, is this. The children of Ammon demanded of Jephthah the land that the children of Israel took from them when they came out of Egypt; and Jephthah said, Judges xi. 26, "While Israel dwelt in Heshbon and her towns, and in Ar-
oer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?" This period could not begin till the division of the land under Joshua, seven years after they came out of the wilderness, which was 353 years. Any one can see that Jephthah is only speaking in general terms, and not giving an exact period. He does not say they had dwelt there just 300 or only 300 years; and as he says they dwelt in the land, it would imply that they were well settled; and not just beginning to dwell in the land. Thus, according to Mr. Miller, from the end of the elders and anarchy to the captivity from which Jephthah had delivered them, was 301 years. It is therefore no evidence against our computation, for if they had been in the land 360 years, Jephthah would be as likely to express himself in round numbers as to give the definite number of years. On the contrary St. Paul asserts positively that they were under judges about the space of 450 years. Josephus also agrees with Paul.

If either is incorrect, it would be much more likely that the text in Kings should have been corrupted in the earliest copies, as the whole mistake might consist in one word; than that many mistakes should have been made, as there must have been, in the history of the Judges, and in St. Paul and Josephus.

We have before us a chronology prepared by the Rev. A. B. Chapin, A. M., Mem. Conn. Acad. Arts, and Sci.; Mem. Yale Nat. Hist. Soc; Minister at James church, N. Haven, Ct. a gentleman of great chronological and historical research, and as we understand, well versed in oriental literature, so that, for aught we know, he could speak his way to the walls of China. This chronology was first published in the Quarterly Christian Spectacle, Nov. 1838; and during this period of the Judges, agrees with Mr.

Miller in every particular. We have also a similar chronology published in the "Chronicle" and said to be from the pen of Dr. Brownell, the bishop of Dr. Jarvis, which also agrees in the length of the Judges with Mr. Miller, but we suspect it is also from the pen of Mr. Chapin. The Chronicon Paschale computes 634 years from the departure from Egypt to the building of the temple thirteen years more than Mr. Miller. And many writers give a similarly long period.

We again quote from Dr. Jarvis.

"The poet has well said, that

'A little learning is a dangerous thing;'

But Mr. Miller makes a merit of his own ignorance, and glories in that which to the interpreter of the Bible is a shame. But I cannot so easily acquit him when he comes to the succession of the kings of Judah. Here, in his eagerness to make out his scheme, he absolutely falsifies the language of the Bible. He makes Jehoram to have reigned five years, where the Scripture positively says he reigned eight; and between Amaziah and Azariah or Uzziah, he introduces an *interregnum of eleven years*, for which he has not even the shadow of an authority in the Bible. He quotes, indeed, chapters fourteen and fifteen of the second book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust. But if you examine the chapters to which he refers, you will be astonished to find that *there is not in either of them one word upon the subject*. By these various methods of interpolations he gains in the history of the Jews at least 150 years." pp. 55, 56.

After Dr. Jarvis had preached this and shown its monstrous absurdity, in his own pulpit, at Middletown, in Portland, Ct. and in the city of New York, and was proceeding to print it, he suddenly found that Mr. Miller was right with regard to this very interregnum, and he himself wrong. In his preface he was therefore obliged to make the following confession.

"In the Appendix, as the reader will perceive, a system of chronology is formed which differs, in some respects, from that by which the author was governed in the examination of Mr. Miller's theory. He trusts that the analysis there given will sufficiently explain his reasons for the change. But it may not be equally obvious why he did not, in publishing the Sermons, alter the chronology so as to adapt it to the following part of his work. It will be seen, too, that, in speaking of the curtailment of the reign of Jehoram the son of Jehoshaphat from eight to five years, and the introduction of eleven years of interregnum between the reigns of Amaziah and Uzziah, he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain.

It would certainly have been easier, and perhaps more advantageous to the author, to have made the alterations silently, and omitted the censure. But would it have been equally honest?

In preparing the Introductory volume of his Ecclesiastical History, he had carefully avoided reading modern writers on chronology, for fear of being biassed by their systems. For this reason he had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah,

the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings xiv. xv. without mentioning the verses from which he drew the inference; and it was not till the author had read Hales' Analysis, that he saw the correctness of that inference. If this admission gives Mr. Miller any advantage he is fairly entitled to it. We cannot for one moment suppose that he knew anything about Dr. Hales or his work. As a plain unlettered man, his perspicuity in reading his Bible, and his *Bible only*, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehoshaphat, 2 Kings viii. 17; 2 Chron. xxi. 5, but being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door. A departure from the Bible is to be condemned, whether the author of such departure be learned or unlearned. Mr. Miller was misled, probably by the marginal notes in both places, inserted by Bishop Lloyd, doubtless on the Archbishop's authority, that Jehoram reigned "in consort with his father." But this is said without any authority from the sacred text; and it only increases the difficulty of synchronizing the first period of the kings of Judah from Rehoboam to Ahaziah the son of Jehoram, with that of the kings of Israel, if the period be made less than 95 years. This, upon examination, will be obvious.

The author must not conclude without observing that the greater part of the Appendix having been written during his absence from home, he could not, till his return, consult the original text and the several versions of 2 Kings xiv. 17, 23; xv. 1; 2 Chron. xxv. 25, to see if any various reading in the Hebrew text, or any difference as to numbers in the ancient translations, might be found affecting the subject. He therefore mentions here, for the satisfaction of the English reader, that there are no such diversities; and consequently we must, on the authority of these passages, admit that there was a minority of 11 years, between the fifteenth and the twenty-seventh years of Jeroboam II. of Israel occurring in Judah, between the sole reigns of Amaziah and Azariah or Uzziah." pp. 4, 5, 6.

It will be seen, therefore, that Mr. Miller, with all his ignorance, was able to discover a point, that Dr. Jarvis with all his learning could not see, even after Mr. Miller had referred him to the chapters giving the information; and all because Mr. Miller did not give the verses containing the inference. It is not till some learned man points it out, that he can see it. As he has found by a close examination that Mr. Miller is right, and he is wrong, on a point where he had averred there was not the shadow of authority in the Bible, and that it falsified Scripture: the inference is, that if he would examine his other points of difference, he would also find Mr. Miller right and himself wrong.

With regard to the reign of Jehoram being only 5 years after his father's death, the evidence is this. We find that in 2 Kings xvi. 17, Jehoram the son of Jehoshaphat of Judah, began to reign while his father was yet king, in the fifth year of Joram the son of Ahaziah of Israel; and that he reigned eight years. But as we give the whole of his father's 25 years, we

must give the length of Jehoram's reign only from his father's death. We find by 2 Kings iii. 1, that Joram of Israel began to reign in the 17th year of Jehoshaphat; consequently the end of Jehoshaphat's 25 years, would reach to the 8th year of Joram of Israel. And as Jehoram of Judah began while his father was king, in the fifth year of Joram of Israel, he must have reigned 3 years with his father and only 5 alone. There is no falsifying of Scripture here; and the reason Dr. Jarvis did not see it, is probably because Mr. Miller did not mention the verses containing the inference. Shall we laugh now? No, let us weep.

With his remarks on chronology where the Bible leaves it, we have no difficulty. He has given us a very learned treatise on that portion of chronology in his Appendix.

In the following remarks of Dr. Jarvis, there is some justice, some things applicable to Dr. Jarvis' own work, and some bigotry. He says, pp. 57, 58.

"It has been with unfeigned reluctance that I have undertaken the labor of exposing Mr. Miller's errors. Nothing but your desire to know my views with regard to his scheme of prophecy, could have induced me to devote the time and patience which were necessary for that purpose. I have not the vanity to suppose that I shall be extensively quoted as an authority; or that any thing I can now say will have any influence over Mr. Miller or his followers.

But there is another source of sorrow in my heart which relates to Mr. Miller personally. I do not know, and probably have never seen him. I can therefore judge of him only by his writings; and the experience of ages has proved, that such judgment is often deceptive. Notwithstanding all I have said of his unwarrantable perversion of the Scriptures, I believe that, by some ingenuous process of his own mind, he has convinced himself that he is right. I look upon him therefore as sincere, though ignorant, and as well-meaning, though fanatical. In the examination of his books, I have been often struck with the strange mixture of good sense and absurdity scattered through them, and have been often edified by his excellent and pious observations on the necessity of being in readiness to meet our Judge. The "Lecture on the Times and its duties," and that "on the parable of the ten virgins," are of this sort. With small exceptions, they are excellent; and, taken apart from his theory, may be read with profit. The feelings therefore with which I regard the man, are as mingled as his writings. I attribute much that is censurable in him to the influences under which he has lived. He was, as I understand, a respectable farmer; and during the leisure which God grants the farmer at times to enjoy, he applied himself for about seventeen years to the study of the Holy Scriptures, and especially the prophecies. In doing so he did well, so far as the naked fact extends; and if he had been brought up in the sober-minded habits of a churchman, he would have contented himself with applying to his clergyman or his bishop to unravel difficulties, and "in patience and comfort of God's holy Word," would have gone on in his Christian course, quietly and rejoicing. But the fatal licentiousness of private judgment, and the rash contempt for God's institutions which are working such mischief in our country, have prompted him to run without being sent, and to become the founder of a short-lived sect, instead of a lively stone in the Temple of God's building."

We would merely remark on the above, that had Dr. Jarvis been Mr. Miller's bishop, Mr. Miller would have been *mised* by his bishop with regard to the interregnum. He would have been in the right, and his bishop in the wrong. But has it come to this, that in Protestant America, a man has no right to ascertain what his Bible means without going to his bishop? Tell it not in Spain, publish it not in the streets of Rome, lest the residents of the Vatican rejoice, and the Pope triumph. As well may we go to our bishops to *eat* for us, as to have them *think* for us. The word of God is a revelation to men, and not to bishops in particular.

He closes his discourse with a sad philippic upon the evils which will be produced by this doctrine—the result of the fatal “licentiousness of private judgment.” He doubtless supposes these evils are real. But he has thus far found it much easier to mourn over, than to point them out.

We shall close this series with a chronology of the world in our next.

SIGNS OF THE TIMES.

“THE LORD IS AT HAND.”

BOSTON, AUGUST 9, 1843.

If the Vision tarry, wait for it.

It would seem from various portions of scripture, that while the end will surely be at the time appointed; and will not tarry; yet that there would be a delay beyond the time, when those who took their lamps and went forth to meet the Bridegroom, should first expect him. Without this seeming delay it is impossible to reconcile many passages of scripture.

It is no where said that the *day* and *hour* shall be known. The prophetic day—year—is alone predicted. That which the wise were to understand, at the time of the end, can only have reference to that which was revealed and sealed up—the prophetic day. The prophet Habakkuk, says, ii. 1—4. “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith.”

That the tarrying of this vision is the tarrying of the Bridegroom, and has reference to his coming at the end of the world, is evident, from the apostle's thus applying it. In the epistle to the Hebrews, Paul assures us that Abraham, and they of whom the world was not worthy, all died in faith, but received not the promise, God having provided some better thing for us, that they without us should not be made perfect. He also assures us in another place that this promise—a crown of righteousness, will be given him, and all that love Christ's appearing, in that day—the day of his coming to judge the quick and the dead. Then, speaking of the receiving of this same promise, he says, Heb. x. 36. “For ye have need of patience, that, after ye have

done the will of God, ye might receive the promise.” He then quotes from this passage of Habakkuk, showing that he understands it to apply to Christ's coming, verses 37, 38. “For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” What Habakkuk calls the vision, Paul calls He—Christ, the Bridegroom: and that he is quoting this prophecy, is evident from the expression, “the just shall live by faith,” which occurs in both. Who will not exclaim with St. Paul, verse 39, “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

Our Savior also, in the 25th of Matthew, assures us, that at his coming the kingdom of heaven shall be likened to ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the Bridegroom tarried they all slumbered and slept.

It is customary on the occasion of a marriage in the east, for the female unmarried friends, the neighbors of the Bridegroom, to go forth to meet him as he returns with his bride to his dwelling, after the marriage ceremony is performed, to welcome them home. Each virgin is accompanied with a small lamp in the top of her staff: and it is so small that it is necessary often to replenish it with oil, which is carried in a small vessel for that purpose. Thus equipped, they go forth to meet the Bridegroom, when the time has arrived when they can begin to look for him. If they knew the precise moment when the Bridegroom would return, they would not go forth to meet him until that time and the oil in their lamps would be sufficient. But often the Bridegroom tarries beyond the time first expected, when the lamps of those who carry no oil in their vessels for such an emergency go out. They that are wise therefore, who are determined to look for the Bridegroom till he comes, take a supply of oil in their vessels sufficient to last even till midnight, if the Bridegroom should tarry till that last moment of the day. Those who take no oil in their vessels, supposing the Bridegroom will come at an early hour, and that they shall not be at all detained when the coming is thus delayed, find when it is too late to go and buy, that their lamps are *going out*—as it reads in the margin; and as they cannot enter with the Bridegroom without their lamps burn brightly, they are anxious to obtain a supply of those who were more wise. These have none to spare, and while the foolish go to buy, the Bridegroom comes, and they that are ready enter in to the marriage feast which the Bridegroom makes for his friends; and the door is shut against all who may after seek to enter. Those who go forth to meet the Bridegroom when he thus tarries, are sometimes overcome with sleep, so that they are startled from their slumbers, by the cry of the Bridegroom cometh; and if their lamps are not trimmed and burning, well replenished with oil, they have such a poor miserable light, that the Bridegroom would be ashamed to number them among his guests, and so they are shut out. For this reason we find our Savior warning his disciples to be always ready, Luke xii.

35—38. “Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”

We find that the words of our Savior, that the kingdom of heaven should be thus likened, have proved true. As the time draws nigh, we find that thousands have taken their Bibles—the lamp of our feet, and the light of our path—and with the oil of faith have gone forth to meet the Bridegroom, who is now expected to return with his bride—ten thousand of his saints, the church triumphant, and all his holy angels, a most splendid retinue. Many we trust took oil in their vessels with their lamps. A few took no oil in their vessels. They expected Christ at an early period in the evening; and if he did not come then, they would not wait for him; and when their time passed by, their lamps went out. But those who had oil in their vessels, who went forth determined to wait till the Bridegroom shall come, even if he does not come till midnight, the last hour of the day, find that their lamps burn more and more brilliantly as time continues. Such went forth to meet the Bridegroom; and not to wait for him till a certain hour should pass by.

Our Savior told us that “while the Bridegroom tarried they all slumbered and slept.” He thus implied that the Bridegroom would tarry to a late hour in the night, past the time he should be first expected. Thus we find he has delayed as he must have done to have fulfilled every *jot and tittle* of his word. And as soon as the time first expected passed by, and the vision seemed to tarry—not in reality—all did for a few weeks slumber and sleep. But bless the Lord we find that those who have oil in their vessels are again trimming their lamps, and the prospect now is, that we shall have another glorious refreshing from on high, and the salvation yet of some poor sinners. Soon they that are *ready* will enter in, and the door will be shut; and there is no promise that any will enter in but those who go forth to meet the Bridegroom with a plentiful supply of oil.

It is while the Bridegroom tarried that they were to use this, proverb in Israel, Ezek. xii. 22. “Saying the days are prolonged and every vision faileth.” We are told however that they will use this proverb but a little while, xii. 23—25. “Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, I will say the word, and will perform it, saith the Lord God.”

We thus find that had the Lord appeared in the early part of the year, as some expected, the whole of prophecy would not have been fulfilled; and that

to those who were waiting for him, and to those who consider themselves of the house of Israel, there must have been a seeming delay. But as these have now been fulfilled, we have not to wait longer therefor. We have only to live with our lamps trimmed and burning; and if the glorious Bridegroom should not come till midnight, we will be at our posts, ready to enter into the marriage supper of the Lamb, for the Bride hath made herself ready.

Tent in Buffalo—great meeting in Ohio.

Brother Himes writes from Rochester, July 28th, that the Tent meeting will commence in Buffalo the 5th of August. The Tent is to be pitched in Cottage Garden, one of the most beautiful spots in the city. He says,—

"The prospect for a good meeting is very encouraging. I intend to distribute four or five hundred dollars worth of books in that city and the surrounding country,—on Canal boats—Rail Road Cars—Steam-boats, vessels, &c. &c. We mean that the west shall have light, if we spend the last farthing we possess.

The meetings will be continued in Talman Hall, in this city, and the depot of books and papers will be kept open at 17 Arcade, for the present.

MEETING IN OHIO.

Our next general move will be in Ohio. Probably in Cincinnati or vicinity—or where the brethren may judge best. We intend to publish a paper there for a time, which will contain the *reasons of our hope*. It will be similar to the *GLAD TIDINGS*. We have a large lot of publications there now, and shall send more.

We intend, if permitted, to meet our brethren in that part of the country, to distribute about \$2,000 worth of publications, in that portion of the union. We shall supply every town with a Library, as far as practicable. We intend also to furnish all the ministers, *who will read on the subject*, with publications. If they cannot furnish themselves, *we will furnish them*. They shall be left without excuse. We hope and expect to see one mighty gathering in the west. Several efficient lecturers will be there, to lay before the people the strong reasons we have for our glorious hope. We hope to be able to commence our meeting in Ohio about the 10th of September. Notice will be given hereafter.

"HE SHALL SEE OF THE TRAVAIL OF HIS SOUL, AND SHALL BE SATISFIED." Isa. liii. 11.

No portion of Scripture has been more perverted than the above, when quoted to prove the conversion of the world. Those who thus misapply it, take the ground that our Savior must be satisfied; and that he will be satisfied with nothing short of the conversion of the world; the Universalists say *all the world*, and Neologists say *about all*.

To this last assumption, we reply that it is not for man to say what will satisfy the Savior, only as it is revealed in his word. And from that we can suppose he would be satisfied with nothing less than the fulfilment of every jot and tittle of the written word. One thing we know, that he who controls all things will not be dissatisfied with the result of his own mission to this world.

With regard to the first point, there is no allusion in the text to any satisfaction which our Savior would receive from the result of his mission. The chapter contains a prediction of the atonement of

Christ, which was to *satisfy* the demands of justice for the sins of the world. Man could not atone for his own sins, and without the atonement of Christ could have no hope of salvation; nor could he with the atonement of Christ, if his atonement were *unsatisfactory*. We have however the satisfaction of knowing that a full and free atonement has been made, so that whosoever will, may not perish, but have everlasting life. Our Savior met the demands of the law, and justice was fully satisfied. The Father saw of the travail of his soul and was satisfied.

The context shows that the above is the true meaning of the text. The prediction was, that our Savior was to be despised and rejected of men, a man of sorrows and acquainted with grief. He was to bear our griefs and carry our sorrows. He was to be wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was to be upon him; and with his stripes, we, who like sheep have gone astray, are healed; and the Lord was to lay on him the iniquity of us all. He was to be stricken for our transgression, to make his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. It would please the Lord to bruise, to put him to grief, and to make him an offering for sin. And he would see of the travail of his soul and be *satisfied*.

All this has been done. When he agonized in the garden and died upon the cross bearing our sins in his own body, God looked down from heaven; he saw the agony of the Savior's soul, and was satisfied. We therefore have hope in his death. None need perish who will come to God in the name of the dying, yet risen Jesus. And because he lives, we may live also. In that sufficient atonement our souls were ransomed from the power of sin. He broke the bands of death, and in his second coming, he will give us the victory over the grave, remove the curse from the earth, and destroy all the works of the devil, for which cause he was manifested. This he will do in the restitution of all things—the end of the great plan of redemption, which angels have desired to look into, and God has revealed unto us.

A MILLERITE BEFORE HIS BISHOP.—At the Maine Conference, a few days since, a brother was accused of "Millerism;" but had liberty to speak for himself. Then he stretched forth the hand, and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists, which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion I lived a Methodist.

And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our whole churches, instantly serving God day and night, *hope* to come. For which hope's sake, bishop, I am accused of the Methodists, Why should it be thought a thing incredible with you, that God should raise the dead in 1843? I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's

holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks, I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which will shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; But showed first unto them of—and at—, and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me, and went about to accuse me. "Having—therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished. Whereupon the presiding bishop arose and spake: By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished.

☞ The Rev. editors of the Olive Branch take exception to the article called the "Celestial Railroad," published in this paper a few weeks since. Whether they fancied any allusion to themselves, in the clerical gentlemen brought to view in the article; or supposed the writer of it, in describing the engine with its conductor, had his eye on the Olive Branch for its original, we know not. We can assure them that however striking a resemblance there may be, there was not the least personal allusion to them whatever. They might have noticed that its last stopping place was *not* Vanity Fair.

CAMPMEETING AT GROTON. Our friends in its vicinity will see the notice in another column. A general rally is expected. May all, who can, go up to the Feast of Tabernacles.

Brother Clapp writes us that brother Chittenden has returned to Hartford, from the west, in good health. We should rejoice to hear from him.

☞ J. Sanborn wishes us to say that the story of Bishop Hedding charging brother Cox not to speak in the name of the coming Jesus, is incorrect. Was he not charged to preach no more of his coming in 1843?

ADVENT CAMP-MEETING

Near Morrisville, Vt. There will be, by leave of Divine Providence, a Camp-meeting, to commence in Morrisstown, Vt. Aug. 29, to continue a week. All the friends in that vicinity, who can, are requested to attend with their tents. Brethren Cole, of Lowell, and Shipman, of Vermont, are expected to be there. Per order of Com.

Morrisstown, Vt. August 4, 1843.

☞ Mid. Cry please copy.

A SECOND ADVENT CAMP-MEETING.

Will be held, the Lord will, in the "Tent" or grove at Boylston Springs, N. Y. to commence Aug. 25th, and continue about ten days. Several efficient speakers are expected. And all who love the appearing of the Lord are solicited to attend, and as many as can to bring their tents. Conveyance can be had directly from Albany and Troy, to Ballstown, by railroad.

Union Mills, N. Y. Aug. 2, 1843.

J. MARSH.

The Testimony of our Opponents,

That the doctrine of the Advent has not yet reached its destined height.

We copy the following from the "Millennial Harbinger," published in Bethany, Va. It denies the time of the Advent, and nature of the kingdom.

"As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability. This is just what we expected and predicted since first we heard its annunciation. Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians. These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for its comparative success. Its temples are festooned with Christian charity. Its alters are covered with the garlands and wreaths of piety and humanity. Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them."

"Every thing in society is now favorable to the rapid propagation of the new theory. The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stows, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school of prophetic expositors.

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of "the Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "signs of the times" in arguing the certainty of their opinions. If Noah, Daniel, and Job had re-appeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slan-

dered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox prescription, just as Mr. Miller and his party have been.

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory.—Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which, as Christians, all hope to participate! New heavens, illumined with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun; a new earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature's eternal and immortal King and his celestial train, the eternal home of the saints' where "sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity!

None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil," and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystallized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that, in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for

the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an immortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind."

Speaking of Prof. Stuart, he says, p. 293,

"Our good brother Scott, of Carthage, has written a very handsome refutation of Professor Stow's version of Professor Stuart's version of some of the German Professors' interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stow, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of the rest. How true the saying—"Great men are not always wise!"

The Signs of the Times.

The following we copy from the Christian Lady's Magazine, July No. 1843—published in England.

"We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."—2 PETER I. 19.

The inveterate blindness of the professed people of God, which refused to perceive the manifest tokens of His first Advent, wrung tears of anguish from Incarnate Deity; "O that thou hadst known,—in this thy day, the things which belong unto thy peace!" And it was one of the sternest rebukes administered to the hypocritical Scribes, that while they were skilful to perceive and to prognosticate atmospheric phenomena, they could not "discern the signs of the times." Are those then guiltless in our day, upon whom the ends of the world are come,—who, enveloped in mid-

night slumber, are all unconscious of the still more palpable and significant tokens of His second approach, and refuse to be awaked? It has been the fashion to "despise prophesyings;" but this is in effect to despise the wisdom of God who inspired them, and set them up on high as a beacon for times of danger and doubt, a light in a dark place. And surely the present times are dark enough to need this light! Beset on all sides with peril, the foundations of men's faith rudely torn from beneath their feet, we need every help, every support, to prevent our making shipwreck of faith. O what do they miss, who lose the comfort of the Prophetic Word! They who most study it, know best how strong is the consolation derived from the consciousness of having an Omniscient Guide. Storm-tossed upon an ocean full of dangers, how cheering is it to possess amidst the lowering tempest an infallible chart, and to descry amidst the deepening gloom the lights of the sheltering haven! Yes: "the floods lift up, the floods lift up their voice; the floods lift up their waves:" but we with annointed eyes look up and see "the Lord on high mightier than the noise of many waters, yea, than the mighty waves of the sea." The devil hath great wrath, but thanks be to God, it is because "he knoweth that he hath but a short time." The cloud gathers thick and black around the murky horizon, and begins to mutter its threatening thunders; but we joyfully point to its gilded edges, that give token of a glorious firmament beyond it. The night indeed is dark, and seems to be deepening into a still more intense obscurity; but we exult to know that the blackest shades of the starless midnight shall suddenly break into more than meridian brightness; that even without a dawning the glorious Sun shall burst upon our astonished eyes in the full effulgence of eternal day. And what a day!—our sun shall no more go down, neither shall our moon withdraw itself, for Jehovah shall be our everlasting light, and the days of our mourning shall be ended.

With an earnest desire to awaken and to promote the spirit of Christian watchfulness, and to confirm the faith of believers, I shall endeavor to enumerate the chief of those signs which mark the present age; varying of course in the clearness of their manifestation, but, together, testifying with a voice which cannot be mistaken, "The Lord is at hand!"

I. The events of the Sixth Seal.—Most modern expositors agree that the horrors of the French Revolution, and the attendant political changes in Europe, formed the Earthquake of the Sixth Seal; but as that Seal has now been opened fifty years, we may reasonably expect the Seventh: before this, however, the redeemed of all nations, and kindreds, and peoples, and tongues, shall be beyond the reach of suffering, before the Throne. We are now living in that state of preternatural repose described in Rev. vii. 1., which has strangely prevailed among the nations of Europe for nearly thirty years amidst constant and imminent threatenings of war: and which cannot be broken till the servants of God are sealed and saved. The international peace of Europe, under such circumstances, is, then, the first Sign.

II. The cessation of the Sixth Trumpet.—Still more unbroken is the unanimity of commentators that the letting loose of the Turks upon the Eastern Empire was the Woe of the Sixth Trumpet. But, as we shall presently

see, the reverberating echoes of that Trumpet are fast dying away: the Second Woe is almost past. Before the Seventh Trumpet however shall sound, the Lord's witnesses shall have ascended to heaven in a cloud, and the kingdoms of this world shall have become the kingdom of our Lord and of His Christ.

III. The effusion of the Sixth Vial.—As the Sixth Trumpet was the establishment of the Ottoman Power, so the Sixth Vial is its dissolution; effected not by sudden conquest, but by gradual decay, "broken without hand,"—"dried up." And who can look upon the present state of Turkey and the astonishing decay of its vitality for the last twenty years, without acknowledging, "this is the finger of God!" At the beginning of the present century, Turkey was a powerful empire; but when the withering vial of God's wrath was poured upon her, her resources began to dry up till but "the shadow of a name remains." The loss of Greece, Wallachia, Moldavia, Egypt and, Servia the battle of Navarino, the humiliating concessions made to Russia, the defection of the fleet, with the unprecedented desolations of fire and plague, have enfeebled the mighty Ottoman empire till her very existence seems to depend on the forbearance or jealousy of the European cabinets. The "King of the South" has already "pushed" at the Wilful King, and the "King of the North" is even now making unreasonable demands enforced by the bayonets of 80,000 men, ready to cross the Danube at an hour's notice, and entering into his countries, "overflow and pass over" them. This is not the place to discuss the chronological prophecies, but I cannot avoid mentioning the remarkable fact that Turkey has entered upon the 1259th year of the Mahometan era, as may be seen by the dates of any Eastern documents. The statesman and the traveller, the infidel and the Christian agree that the end of the Porte cannot be long delayed: the vial is evidently near the dregs:—but before the Seventh is poured, we hear the monitory voice of the KING, "Behold I come as a thief!"

IV. The state of Israel.—After ages of hopeless desolation the dry bones which have so long lain scattered at the grave's mouth, or spread abroad in the open valley, begin to give promise of life; and though as yet there is no breath in them, yet surely there is "a noise and a shaking," of most cheering augury. In our own and other lands, a spirit of free inquiry extensively prevails among the sons of Abraham: many are freeing their minds from the fetters of tradition; and though too often they plunge into the mazes of scepticism, yet even the painful suspense of universal doubt is a preferable state of mind, at least in their circumstances, to the torpor of a mindless superstition. But liberty does not in all cases merge into licentiousness:—the separation of the West London Synagogue is a noble instance in our own metropolis of a large body of Jews forsaking the glosses of men, and yet trembling at the word of Jehovah. *The fig tree is putting forth its leaves.* But besides the spirit of inquiry, there is also a wondrous spirit of expectation upon Israel. It is true that with many it has no well defined object; and some are content to expect but civil and political privileges in the lands of their dispersions; but others not a few, particularly in Poland and Russia, confidently looking for Messiah their king, and the repossession of their glorious land.

V. The proclamation of the Gospel.—"And

this gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." And if Paul could say that this *had been done* in his day, "to every creature which is under heaven" (Col. i. 23.) in how much greater fulness of meaning may we take up the past tense, in speaking of the fulfilment of this sign. What "nation" has not heard the proclamation of Christ's gospel, in this day of Bible Societies, and Missionary labors? How much further He may see fit that the offer of it may be prolonged to these nations, before He has "filled up the number of His elect," we cannot say: but it appears that the prophecy has already received a sufficient accomplishment to justify the truth of God, if the dispensation were closed to-day.

VI. The activity of the spirits of superstition, atheism, and anarchy.—This is a darker sign: here fall the shadows of the picture. Yet holding forth the prophetic torch, we can feel our hearts bound with joy, as we trace the workings of these "unclean spirits" of darkness. In our own land, heretofore so highly favored, these foul demons are peculiarly active: the spirit of Popery has succeeded in infusing its poison into an overwhelming majority of our national Church; while the other two evil spirits have, hand in hand, seized upon the lower classes of our population. Anarchy and insubordination are indefatigably preached to misguided multitudes by furious demagogues with startling success: and blasphemy and atheism are no less industriously diffused by the ribald publications of the Sunday press. Yet I cannot see any prophetic warrant for expecting with many students of prophecy, that the true church of Christ will again be subjected to a terrible persecution, even from all this array of Satanic malice; but I do see in these things, the elements, which, when "the salt of the earth" is once removed, will hurry the moral world into a horrible state of putrefaction with fearful rapidity.

Among other signs of the present age which, because somewhat less definite, I will not dwell upon, may be mentioned,—the two given by Daniel, "many shall run to and fro, and knowledge shall be increased;" and truly it would be difficult to characterize this age more aptly than as an age of rapid and universal travelling, and of widely and cheaply diffused knowledge. Then there is the Czar, the exact counterpart of the description in Ezekiel, "Gog (the crafty one) prince of Ros, Mosc, and Tobl," perfectly ready from situation, power, and known policy, to act the part of the last invader of the Holy land. Add to these the "distress of nations with perplexity;" the unprecedented loss of life by shipwreck, "sea and waves roaring," the unexpected appearance of the late Comet in our system, like a flaming sword;—the "earthquakes in divers places," which have marked the current year, young as it is; and he must indeed sleep soundly who cannot hear in these things the solemn cry, "Behold the Bridegroom cometh!"

We look, however, for still more remarkable and terrifying tokens of his approach, as the time draws near. Wondrous celestial phenomena are predicted as the precursors of the Advent, which we yet await to see. The prophet Joel tells us that "the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come:" and Christ confirms the prediction; "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from

heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in the heavens." Let none however flatter themselves with the thought, that when these unequivocal manifestations take place, it will be time enough to turn their attention to the coming KING; for it appears highly probable that these things will be so immediately preceding the revelation of Him, as to be rather the attendant circumstances of that great event, than premonitory tokens of it. It will not force itself upon the attention of careless men beforehand; abundant as is the evidence of its approach to those who in childlike humility seek to know His will, to the many it cannot, and will not be divested of the character of extreme and overwhelming suddenness; like the flood of Noah, like the fire on Sodom, like the snare upon a bird, like a thief in the night! "Watch therefore! for in such an hour as ye think not, the Son of Man cometh."

Hackney, May 13th, 1843. P. H. Gosse.

Foreign News to July 19th.

ENGLAND.—The "Rebeccaes" continue their alarming outrages in the neighbourhood of Carmarthen and Swansea.

The receipts of the Church Missionary Association, during the past year, have been £115,000.

The Archdeacon of Coventry, in his recent visitations, passed a marked censure upon Puseyism.

In the House of Commons on Friday night, the Home Secretary denounced the repeal agitation as treasonable.

A deputation from the Established Church of Scotland is about to visit the metropolis, in order to set their case in its proper light before the public.

The whole of Glamorganshire is equally with Caermarthenshire in a feverish and excited state, and there is a general growing feeling of disaffection and discontent.

There has been extraordinary demand for copies of Dr. Pusey's sermon. Upwards of 3,000 copies have been sent to Ireland. Two editions of 6,000 each, have been printed; and a third edition, it is expected, is just about to issue.

It is an interesting fact, though not very generally known, that though Dr. Pusey is almost as much a Roman Catholic as Dr. Wiseman himself, he was for many years one of the most zealous of the evangelical clergy. Puseyism is still making rapid progress among the clergy. It is said that out of 12,000 clergymen fully 9,000, or three-fourths of their whole number, are more or less tainted by this popish heresy under a Protestant name.

IRELAND.—Repeal Demonstration.—The Waterford Repeal Demonstration took place on the hill of Ballybricken, on Sunday last, and is said to have been attended by 300,000 persons. The procession that accompanied Mr. O'Connell is described as having been five miles in length. A platform was erected capable of containing 3,000 persons.

SCOTLAND.—A very singular phenomenon was observed on Friday the 7th inst. at Leith. At the time of low water the tide suddenly rose about six inches, rushing into the harbor, and in a few minutes it again receded with equal velocity.

SPAIN.—According to the accounts from Spain, published in the French papers of Friday, only seventeen out of the forty-eight provinces of Spain remained faithful to the Regent, the only important towns amongst them being Madrid, Badajoz, Cadiz, Ferrol, and Saragossa.

A letter from Valencia, says the *Journal des Debats*, dated the evening of the 28th ult., announces that General Narvaez was ready to set out the next morning with 4,600 troops of the line and 300 cavalry to the succour of Teruel, which was surrounded by the Regent's troops.

On the 11th, Madrid was declared in a state of war. The *generale* was beaten; the National Guards were under arms; the troops of General Aspiroz occupied Galapagar, el Pardo, and the environs.

TURKEY.—Extraordinary efforts, it is said, are being made by the Porte, to bring forward troops to the encampments of Constantinople and Adrianople, and it was expected that within a month 200,000 men would be collected. The reason for so large a collection of troops was rather a mystery; the Turkish Government affirming that the sole object was to introduce among the troops a better system of organization.

INDIA.—The cholera was making fearful ravages amongst the military at Madras, at the date of the last accounts.

The news by this arrival shows but little progress in the affairs of Europe. Every thing remains very nearly as it has been for some time past. There is nothing to show any prospect of escape from the fearful storm that is steadily gathering; and the condition of Europe is now very like the calm that precedes the hurricane. Things cannot long thus continue. Affairs must soon arrive at a crisis.

CAMPMEETINGS.

CAMP MEETING AT GROTON.

There will be a Camp Meeting about two miles from Groton village, on the main road from Groton to Keene, commencing on Tuesday, August 15th, 1843.

It is expected that there will be a mighty gathering of the Lord's elect at this convocation. Let all the brethren in the region of Groton and vicinity, spare no pains to be present. Able advocates of the doctrine will be present. Come one, come all and avail yourselves of the benefit of the meeting.

Provisions will be made for the board of strangers at \$1.75 per week, or by the day 37 1-2 cents.

Stables will be erected on the ground for horses, charge 25 cents per day. Let the brethren not forget to bring with them their tents.

Committee. Apollos Hale, Ezekiel Hale, Jr. Timothy Cole, Henry Plummer, Walter Dickson, Aaron Mason, Walter Keyes, Luther Boutelle, Daniel Needham, Samuel Heath.

A SECOND ADVENT CAMPMEETING.

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I. H. SHIPMAN.

CAMP MEETING.—By the leave of Providence, a Second Advent Campmeeting will be held at Plainville, Connecticut, to commence on Wednesday, Aug. 9th, and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.

Plainville is situated about thirteen miles southwest of Hartford, in the town of Farmington. Teams are engaged to carry the friends, from Hartford, on to the ground for 25 cents each. Let all that can, come with their tents and provisions for the meeting; for those who cannot, accommodations will be made.

A SECOND ADVENT CAMP MEETING.

Is to be held at Liberty, Me. commencing on Monday the 14th of August, to continue until the Sabbath, and over the Sabbath if thought advisable. Our Second Advent brethren and sisters throughout the region are requested to attend the holy convocation. Second Advent lecturers from abroad are requested to attend. Board may be obtained on the ground at a reasonable rate.

SECOND ADVENT CAMPMEETING.

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept. to commence Wednesday, Sept. 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of \$1.42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.

Committee. Moses Ames, William H. Ireland, Zenas Chamberlain, Thomas Stevens, Lemuel Smith.

Exeter, July 31st, 1843.

Letters

FROM POST-MASTERS TO AUG. 5.

Medford, Montgomery, Vt.; Ware House Point, Ct. \$2; Hoosick Falls, N. Y. 1; Long Plain, Ms. \$1; Mulberry, O. \$1; Houston, Ills.; Exeter Orville, Vt.; Ervingville, \$2; also \$1 in Dec. last. Springfield, \$2; Auburn, N. Y. \$1; Woodstock, Vt.; Sugar Hill, N. H. \$1; Portsmouth, N. H.; Feltonville, \$1; Chesterville, Me.; Jackson, Me.; Wickford, R. I.; Gardner, Me. \$1; Perry's Mills, N. Y. \$1; Glenville, No. Springfield, Vt.; Charlton, N. Y.; So. Gardner, Ms. 1.00; New Market, N. H. 1.00; Ballston, N. Y. 1.00; Falmouth, Ms. 1.00; Meredith, N. H.; Clarence, Mich. 1.00; Hudson, O. 1.00; Milford, Ms. 50 cts; Busti, N. Y. 2.00; Toronto, N. C.; Cochester, Vt. 3.00; Wadleys Falls, N. H. 1.00.

No. Fairhaven, Ms. 1.00; Danville, Vt.; Ashford, Ct. 1.00; Charlestown; Dexter, Me. 2.00; Groton, N. H. 1.00; Montpelier, Vt. 2.00; Belfast, Me. 3.00; Brunswick, Me. 1.00; Bangor, Me. 2.00; West Boylston, Me. 1.00; New Lyme, O. 1.00; Jackson, Mich. 1.00; Fair Haven, Ms. 1.00; Richland, N. Y. (was received and paid to end of vol. 5.) Hyde Park, Vt. 1.00; Daysville, Ill.; Bradford, Ms. (all right); East Newport, Me. 1.00; Hillsborough, N. H.; Brookfield, Vt. 1.00; Claremont, N. H. 1.00; Woodstock, Vt. 1.00; Hanover, Ms.

INDIVIDUALS.

Eri Bradley, 1.00, (6 months); G. S. Miles; C. Hurd, and others; J. Morse, 1.00; Elizabeth Lloyd, (England); Daniel Tinkcom, 1.00; J. H. Brown, 1.00; Jesse Wood, 1.00 due; Aaron Clapp; E. Phillbrick, Rye, N. H. 1.00; Margaret Warren, Portsmouth, N. H. 1.00; Jno. Downing, 50; Jos. Herald, 1.00.

Jos. M. Thomas, 1.00; Levi Wiswell, 5.00; W. A. Garlick, 5.00; David Needham, C. S. Brown, 6.00; Orwin Cone, 12 1-2 cents postage on his letter to inform us he never subscribed for the paper. Josiah Green, Jr. 1.00; R. H. Ford, 50 cents; T. L. Tullock; J. S. White; S. Ayers; S. Stone, 3.00; T. E. Jacobs, 425-75 cts. postage; J. V. Himes. Jno. Pierson, 15.00 by brother Billings.

Bundles Sent.

T. Cole, Lowell, Ms.; S. Stone, Sherburne, Ms. J. V. Himes, 6 Spruce St. N. Y.; J. H. Lonsdale, Providence, R. I.; G. S. Miles, Albany.

THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. V.—No. 24.

Boston, Wednesday, Aug. 16, 1843.

Whole No. 120.

Dr. Jarvis.—No. 4.

THE CHRONOLOGY OF THE BIBLE.

That the coming of Christ would be at the end of six thousand years from creation, has been the belief of those who look for the pre-millennial advent, ever since the days of the primitive church. And such a tradition is also traceable before the Christian era, among the Jewish writers, who expected, then would be fulfilled those great and glorious promises, given in the Old Testament.

For such a belief, we have no direct and positive proof in the word of God, but there are many passages from which it might be inferred. That one day is with the Lord as a thousand years, taken in connection with the six days of creation—a type of the world's continuance, and the fact, that a period of one thousand years is to intervene between the first and second resurrections, may be considered as an instance of this nature. While therefore we do not rely upon the age of the world as any proof of Christ's immediate advent, yet if it can be shown from the most authentic source, that we must be near the end of the six thousand years, it may be regarded as strong collateral evidence in favor of the nearness of that event. We do not for one moment presume to say that we can prove this world is to a year, just six thousand years old, as some portions of history are so obscure that we can only approximate to a correct chronology. We shall, therefore, only endeavor to show from the Bible and other sources, that no man can *disprove* that we are at, or near the very end of six thousand years from creation; and that the evidence is sufficiently conclusive for us to expect its completion in the end of all the prophetic periods, about the year 1843.

Dr. Jarvis justly remarks, page 49, that "If it were not for God's revelation, the past, beyond a comparatively small circle, would be almost as dark as the future. The books of the Old Testament afford us the only light by which we can eradicate the gloom." We shall therefore attempt to follow the Bible, and that alone, as far as it informs us; and what is remarkable, the Bible gives us an almost unbroken chain of chronology till within a few centuries of the Christian era: and where the Bible fails us, the united testimony of different and independent chronologists, is so harmonious, that there is but little dispute as to the chronology of that period. Where alone there is any dispute, we have the Bible for our guide.

It has been objected to the chronology of the Bible, that the Egyptians, Chinese, and other oriental nations, trace the history of their respective countries far beyond the era assigned by us for the creation. But it has been shown by able writers, that these supposed early periods of history are regarded by those respective nations as merely *fabulous*, and *traditionary*; and that the *authentic* history of *no nation* reaches back as far as the era we assign for the flood. The historic period of the Chinese begins only B. C. 2356 years—that of the Romans, which VARRO calls the *Mythic*, B. C. 2353 years, and that of Egypt, B. C. 2338; all of which fall about 150 years short of the flood. All profane history beyond that is professedly *fabulous*.

We will now begin with the creation, and present the evidence which the Bible gives us of the age of the world, according to the literal reading of the present Hebrew Bible. And in no case shall we deviate from it, unless preferring the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, to the sum total in 1 Kings vi. 1, should be so considered.

CHRONOLOGY FROM CREATION.

Gen. v. 3—	"Adam lived an hundred and thirty years, and begat a son in his own likeness after his image, and called his name Seth."	A. M.	
" 6—	"And Seth lived 105 years, and begat Enos."	130	130
" 9—	"And Enos lived 90 years, and begat Cainan."	105	235
" 12—	"And Cainan lived 70 years, and begat Mahalaleel."	90	325
" 15—	"And Mahalaleel lived 65 years, and begat Jared."	70	396
" 18—	"And Jared lived 162 years, and he begat Enoch."	65	460
" 21—	"And Enoch lived 65 years, and begat Methuselah."	162	622
" 25—	"And Methuselah lived 187 years, and begat Lamech."	65	687
" 28—	"And Lamech lived 182 years, and begat a son, and he called his name Noah."	187	874
vii. 6—	"And Noah was 600 years old when the flood of waters was upon the earth." viii. 13, "And it came to pass in the 600 and 1st year, in the first month, the first day of the month, the waters were dried up from off the earth."	182	1056
xi. 10—	"Shem was 100 years old, and begat Arphaxad two years after the flood."	600	1656
" 12—	"And Arphaxad lived 35 years, and begat Salah."	2	1658
" 14—	"And Salah lived 30 years, and begat Eber."	35	1693
" 16—	"And Eber lived 34 years, and begat Peleg."	30	1723
" 18—	"And Peleg lived 30 years, and begat Reu."	34	1757
" 20—	"And Reu lived 32 years, and begat Serug."	30	1787
		32	1819

" 22—	"And Serug lived 30 years, and begat Nahor."	30	1849
" 24—	"And Nahor lived 29 years, and begat Terah."	29	1878
" 32—	"And the days of Terah were 205 years; and Terah died in Haran."	205	2083

Acts vii. 4—Stephen says of Abraham, "And from thence when his father was dead, he removed him into this land wherein ye now dwell." The Exode must therefore have begun with Terah's death. Ex. xii. 40, 41, "Now the sojourning of the children of Israel was 430 years. And it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." This agrees with St. Paul, Gal. iii. 17.

Josh. v. 6—	"The children of Israel walked 40 years in the wilderness"	430	2513
		40	2553

NOTE. To this period the Bible has given us a connected unbroken chain of Chronology; but here we have a break in the chain, which the Bible does not supply—viz. the length of the reign of Joshua, and the continuance of the elders and anarchy. Josephus says, that of the former was 25 years; and that of the latter, 18 years. The question then is, does Josephus give us a *probable* length of time for these periods?

In support of this, the Bible gives us the following evidence. Ex. xxxiii. 11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua could not have been more than 45 at this time, and been considered a *young man*. This would make him six years older than Caleb, see Josh. xiv. 7. Then 40 years in the wilderness would make him 85 at the death of Moses, when he entered Canaan. Josh. xxiv. 29, "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being 110 years old." This would make his reign 25 years. Dr. Jarvis assigns the same time to him.

For the elders and anarchy. Mr. Miller gives 18 years on the authority of Josephus. This interregnum continued till the death of all the elders who outlived Joshua, Judges ii. 7, 8, 10, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old." "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel."

As all who entered the wilderness over 20 years except Joshua and Caleb, died in the wilderness; and as Joshua could not have been less than 45 when he entered, he must have been at least 25 years older than any of the elders who came out of the wilderness. 18 years is, therefore, a reasonable time for this period. But as Dr. Jarvis assigns 16 years, and as we wish to differ from him only when the Bible compels us, we shall call it the same.

Thus far we have not varied from the chronology of Dr. Jarvis. But now we have a period extending to the reign of Saul, which is covered by the chronology of the Bible; and all the light which can be thrown upon it, must be obtained from the Bible. There is a discrepancy here, between the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, which will be seen below, and the sum total in 1 Kings vi. 1, which gives 480 years from Egypt to the building of the temple in the fourth year of Solomon. This would give but 311 years from Joshua, till the time of Samuel, which Paul says was about 450 years. Acts xiii. 20—"And after that, he gave unto them judges, about the space of 450 years, until Samuel the prophet." Paul accords with Josephus, and also with the sum of the items in the text of Judges, which with the elders is 446 years. There must, therefore, be some error in the text of the Judges, or in the text of Kings. The latter would seem the most likely, as there the mistake would be all in one passage; while an error in the text of the Judges must occur in many places, as there is no one period of the length of the discrepancy. We know not that there are any different readings of the texts in the Judges; while of the text in Kings, the Jews in China, who separated from their brethren in the first century of the Christian era, read 592 years. *Jahn's Hebrew Commentary*. To reconcile the length of the Judges with the text in Kings, the only plausible method has been to

suppose some of the Judges were contemporaneous; but this is opposed to the language of Scripture, which describes one judge as being after another.

Judges iii. 7, 8—"And the children of Israel did evil in the sight of the Lord." "Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia; and the children of Israel served Chushan-rishathaim 8 years."

Judges iii. 9, 11—"And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz." "And the land had rest 40 years."

Judges iii. 12, 14—"And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel." "So the children of Israel served Eglon, the king of Moab, 18 years."

Judges iii. 15, 30—"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera." "So the land had rest 80 years."

Judges iv. 1-3—"And the children of Israel did evil again in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Canaan." "And 20 years he mightily oppressed the children of Israel."

Judges iv. 4, 14, 23—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." "And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand." "So God subdued on that day Jabin the king of Canaan." v. 31, "And the land had rest 40 years."

Judges vi. 1—"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian 7 years."

Judges vi. 14—"The Lord appeared unto Gideon, "and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites." viii. 28, "Thus was Midian subdued before the children of Israel. And the country was in quietness 40 years in the days of Gideon."

Judges viii. 33; ix. 6, 22, 54—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." "And all the men of Shechem gathered together, and all the house of Milo, and went, and made Abimelech king." "When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem." "And he died."

Judges x. 1, 2—"And after Abimelech there arose to defend Israel, Tola." "And he judged Israel 23 years, and died."

Judges x. 3, 5—"And after him arose Jair, a Gileadite, and judged Israel 22 years." "And Jair died."

Judges x. 6, 7, 8—"And the children of Israel did evil again in the sight of the Lord." "And he sold them into the hands of the Philistines." "They vexed and oppressed the children of Israel 18 years."

NOTE. Here the Lord raised up Jephthah, who to the demand of the children of Ammon, that he should restore the land to them that Israel took from them when they came out of Egypt, replied, xi. 26, "While Israel dwelt in Heshbon and her towns and Aroer and her towns, and in all the cities that be along by the coasts of Arnon, 300 years, why therefore did ye not recover them within that time?" This would imply that Israel had been firmly settled before that time. To the beginning of the captivity out of which they were just delivered, from the elders and anarchy was 301 years, according to this chronology.

Judges xi. 32—"So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand." xii. 7—"And Jephthah judged Israel 6 years."

Judges xii. 8, 9—"And after him Ibzan of Bethlehem, judged Israel." "And he judged Israel 7 years."

Judges xii. 11—"And after him Elon, a Zebulonite, judged Israel; and he judged Israel 10 years."

Judges xii. 13, 14—"And after him Abdon" "judged Israel," "and he judged Israel 8 years."

Judges xiii. 1—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines 40 years." During this captivity Sampson judged Israel 20 years, xvi. 31.

From the first captivity we have had an unbroken chain of chronology, to the death of Sampson. How long Israel served the Philistines after Sampson's death before their 40 years' servitude ended, we are not informed; but that this servitude did end before Eli arose to judge Israel, we learn from Judges xxi. 24, 25, after they had slaughtered the children of Benjamin, we read, that "The children of Israel departed thence at that time every man to his tribe, and to his family, and they went out from thence every man to his inheritance. In those days there was no king in Israel: every man did that which was right in his own eyes."

After this we read, 1 Sam. iv. 10, 11, 18, that "the Philistines fought, and Israel was smitten, and they fled every man into his

tent, and there was a very great slaughter." "And the ark of God was taken." When Eli heard this, "he fell from off his seat backward, by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years."

Judges vii. 2—"And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was 20 years."

Judges vii. 15—"And Samuel judged Israel all the days of his life." How long he judged Israel after the ark was restored, we are not informed; but as he lived to be old, and could not have been more than 38 when Eli died, it is reasonable to suppose that he judged Israel after the ark was restored, before Saul was made king; but as we have no certain evidence, we shall add no additional time.

Acts xiii. 21—"And afterwards they desired a king: and God gave unto them Saul the son of Cis," "by the space of forty years."

2 Sam. v. 4, 5—"David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah 7 years and six months; and in Jerusalem he reigned 33 years over all Israel and Judah." See 1 Kings ii. 10, 11.

1 Kings ii. 12—"Then sat Solomon upon the throne of David his father." 2 Chron. ix. 30, "Solomon reigned in Jerusalem over all Israel, 40 years."

2 Chron. ix. 31—"And Rehoboam his son reigned in his stead." xii. 13, "Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem."

2 Chron. xii. 16—"And Abijah his son reigned in his stead." xiii. 2, "He reigned 3 years in Jerusalem."

1 Kings xv. 8, 10—"And Abijah (Abijah) slept with his fathers;" "and Asa his son reigned in his stead." "And 41 years reigned he in Jerusalem."

1 Kings xv. 24—"And Asa slept with his fathers." "And Jehoshaphat his son reigned in his stead." xxii. 42, "Jehoshaphat was 35 years old when he began to reign; and he reigned 25 years in Jerusalem."

2 Kings viii. 16, 17—"And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign." "And he reigned eight years in Jerusalem."

NOTE. As Jehoram began to reign while his father was still king of Judah, if we give the whole of the 25 years of Jehoshaphat's reign, we must give the reign of Jehoram only from the death of his father. We find by 2 Kings iii. 1, that "Jehoram the son of Ahab began to reign over Israel in Samaria, in the 10th year of Jehoshaphat king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned 3 years with his father, and 5 alone. Dr. Jarvis gives 8 years for this period.

2 Kings viii. 24, 25, 26—"And Joram slept with his fathers;" "and Ahaziah his son reigned in his stead. In the 12th year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign; 22 years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."

2 Kings xi. 1, 2, 3, 20—"And when Athaliah the mother of Ahaziah saw that he was dead, she arose and destroyed all the seed royal." "Joash the son of Ahaziah" was "hid in the house of the Lord 6 years. And Athaliah did reign over the land," "And they slew Athaliah with the sword."

2 Kings xii. 1—"In the 7th year of Jehu, Jehoash began to reign; and 40 years reigned he in Jerusalem."

2 Kings xii. 20, 21—"And his servants arose, and made a conspiracy, and slew Joash" (Jehoash). "And Amaziah his son reigned in his stead." xiv. 1, 2—"In the 2d year of Joash son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah;" "and reigned 29 years in Jerusalem."

NOTE. Here we find an interregnum after the death of Amaziah of 11 years. It is thus shown. Jehoash king of Israel reigned 16 years. (2 Kings xiii. 10.) Amaziah of Judah began to reign in the second year of Joash, and reigned 29 years, (2 Kings xiv. 1, 2,) or 15 years after the death of Jehoash, (2 Kings xiv. 17.) Jehoash of Israel was succeeded by Jeroboam, who was contemporary with Amaziah 15 years; so that Amaziah was slain in the 16th year of Jeroboam; and was subsequently succeeded by his son." 2 Kings xv. 1, "In the 27th year of Jeroboam king of Israel, began Azariah son of Amaziah, king of Judah, to reign."

From the 16th year of Jeroboam, when Amaziah died, to the 27th year when Azariah began to reign, was 11 years of interregnum. In this, Archbishop Usher and Dr. Hales, and also Dr. Jarvis, concur.

2 Kings xv. 2—"Sixteen years old was he (Azariah) when he began to reign, and he reigned 52 years in Jerusalem."

2 Kings xv. 7—"So Azariah slept with his fathers;" "and Jotham his son reigned in his stead." 33 v. "And he reigned 16 years in Jerusalem."

2 Kings xv. 38—"And Jotham slept with his fathers;" "and Ahaz his son reigned in his stead." xvi. 2, "Twenty years old was Ahaz when he began to reign; and reigned 16 years in Jerusalem." 2 Kings xvi. 20—"And Ahaz slept with his fathers;" "and Hezekiah his son reigned in his stead." xviii. 2, "And he reigned 29 years in Jerusalem."

2 Kings xx. 21—"And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead."

2 Kings xxi. 9-12 "And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And they shall become a prey and a spoil to all their enemies." 2 Chron. xxxiii. 11, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was B. C. 677, and from this time they never recovered their independence. Here began the seven times or 2520 years that the power of the holy people was to be scattered. xxi. 1—"Manasseh was 12 years old when he began to reign, and reigned 55 years in Jerusalem."

2 Kings xxi. 18, 19—"And Manasseh slept with his fathers;" "And Amon his son reigned in his stead." "And he reigned two years in Jerusalem."

2 Kings xxi. 23, 26—"And the servants of Amon conspired against him, and slew the king in his own house." "And Josiah his son reigned in his stead." xxii. 1—"And he reigned 31 years in Jerusalem."

2 Kings xxiii. 30, 31, 34, 36—"And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead." "And he reigned 3 months in Jerusalem." "And Pharaoh-nechoh made Eliakim the son of Josiah, king in the room of Josiah his father, and turned his name to Jehoiakim." "And he reigned 11 years in Jerusalem."

2 Kings xxiv. 6, 8—"So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead," "and he reigned in Jerusalem 3 months." 10-12, 14 "And at that time the servants of Nebuchadnezzar king of Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin, the king of Judah, went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign." "And he carried away all Jerusalem, and all the mighty men of valor, even 10,000 captives, and all the craftsmen and smiths; none remained save the poorer people of the land."

NOTE. Here then began the 70 years captivity predicted in Jeremiah xxv. 9-11, "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years." This is a period covered by the sure word of prophecy, which thus marks its commencement.

The close of this period is also marked in the prophecy, Jer. xxv. 12, "And it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This is shown by Daniel to have been literally fulfilled. Dan. v. 1, 4, 5, 30, 31, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old."

These 70 years must therefore have ended with the death of Belshazzar, and the subversion of the Chaldean empire, in the first year of Cyrus king of Persia.

It is supposed that in the attack upon Babylon, when Darius, the uncle and father-in-law of Cyrus, took the kingdom, that Cyrus commanded and acted for his uncle; and that Darius was as-

A. M.

16 3426

29 3455

55 3510

2 3512

31 3543

11 3554

70 3624

sociated with Cyrus in the government at Babylon during 2 years to his death. This is also the view of Dr. Jarvis. Consequently, the first of Cyrus began with the death of Belshazzar, which harmonizes Ptolemy with Daniel; and also Dan. v. 31, with 2 Chron. xxxvi. 22, 23, "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

We have thus brought down the chronology of the world to the end of the 70 years captivity, which is as far as the chronology of the Bible gives us any clue to the time. But what is remarkable, where the chronology of the Bible fails us, we have no less than three distinct and independent chronologies, of as many different nations, all agreeing. The end of the 70 years captivity, according to Dr. Jarvis, was in the year B. C. 537—the first year of the sole reign of Cyrus or 536 years before the Christian era.

	536	4160
From the Christian era to the end of the current year, is	1843	6003

Thus far we have followed the chronology of the Hebrew text; and for every period where that has failed us, we have taken the chronology as given by Dr. Jarvis; and such is the result. Our object has not been to prove this earth just 6000 years old, but only to show from the best evidence, that it cannot vary far from it; and that we may live continually in expectation of the consummation of that period. It will be seen that we have made no allowance for the odd days, or months, that some of the periods may have varied from even years, when they are given in round numbers. The sum of these might reduce the 6003 to 6000. We feel more satisfied with this result, than we should if it gave no time with which to make up such a deficiency.

We have before us the Chronology of an Episcopal clergyman, the Rev. A. B. Chapin, A. M. Mem. Conn. Acad. Arts and Sci.; Mem. Yale Nat. Hist. Soc.; and Minister St. James Church, New Haven, Ct. It was first published in the Quart. Christ. Spect. Nov. 1838, before Mr. M's. Chronology appeared; and in every instance where we have varied from the chronology of Dr. J., and taken that of the Heb. text, with the exception of the reign of Jehoram, it agrees with the chronology here given. From the 7th year of Artaxerxes Longimanus, to the Christian era, Mr. Chapin makes 2 years less than Dr. J. has given, and in our view is correct. This, making no allowance for odd days or months, would make the chronology of the world 6001 years; and brings the 7th year of Artaxerxes Longimanus, in the year B. C. 457, where we commence the 2300 days and 70 weeks of Daniel. After the 70 years captivity commenced, Nebuchadnezzar made Mataniah his father's brother, king, and changed his name to Zedekiah, who reigned 11 years in Jerusalem, during the 70 years captivity, doing evil in the sight of the Lord. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon." 2 Kings xxiv. 17-20, and also compare 2 Chron. xxxvi. 14-17, 19-21, "Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."

Some date the 70 years from the destruction of the temple to the time it was rebuilt. The prophecy, however, seems to indicate that the first captivity is the time from which to date it. But the 70 years are fulfilled in either case.

The above evidence drawn from the word of God, in connection with those chronological periods respecting which there is no dispute, is conclusive evidence, we believe, that the vision will not necessarily be longer delayed, for the prophetic periods harmoniously to terminate in the fulness of times, at the expiration of six thousand years from creation.

According to Dr. Jarvis, the commencement of the first servitude was from creation

According to Mr. Chapin, this was before the Christian Era,	1563
Since the Christian Era, is	1843

This makes the sum total from creation,	6000
---	------

"Be ye wise as serpents, and as harmless as doves."

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, AUGUST 16, 1843.

"IF I AM ONLY READY."—How often do we hear the syren song, "If I am *only* ready, it matters not when the Lord may come." The minister and people, the professor and non-professor, all classes and grades, have learned to sing it, and thousands have lulled their souls to sleep in carnal ease, by this device of the enemy.

It is at first a seeming truth that all that is necessary, is to be *only* ready; yet such a song was never sung in heaven. It was never dictated by love for the appearing of the Savior. Nor is it in the least offensive to Satan's ears. There is no *safety* in desiring to be *only* ready; and the very expression implies that those who file such a plea, are *only* desirous of being themselves saved; and care nothing for the glory of God. It denotes that such desire *only* so much religion as will enable them to die safely; and have no wish for any religion to live with, to solace their drooping spirits, and fill them with love to Jesus. Those who make such a plea, therefore, run a fearful risk; for it is *only* made to satisfy their conscience, and still the gentle admonitions of the friendly monitor, which stands sentry at the gate way of the soul. It is virtually saying, I am ready, and that is enough for me, I *only* want to be ready. Now such can *only* be a mock religion. True religion burns in the soul; it kindles within us a sacred flame of holy love, and fills the heart with desires to know more of God. The eye of such is not satisfied with seeing, nor the ear with hearing from the word of God. *Lord, what wilt thou have me to do?* is the enquiry of such hearts: and show me thy way, write thy law in the inmost recesses of my soul, enable me to do thy will in all things, and perfect me in the knowledge of the truth, are the desires of those who truly love the Lord.

Such a plea indicates hatred to Christ. Those who are not for Christ, are against him. If Christ is indeed precious to our souls, the chiefest of ten thousand and altogether lovely: if he is the dearest object of our hearts; we should ardently desire his coming, and we should earnestly inquire, "How long, O Lord our Savior, wilt thou remain away?" But if we have no eye fixed upon the second appearing of Christ; if no thrill of joy, and pleasing hope is felt within us, at the thought that the Lord God, the great Jehovah, the Kings of Kings, and Lord of Lords is soon to honor this humble globe with a personal visit, we have cause to fear that we are not willing subjects of the Prince of peace; and that we are *only* slothful servants who have hid our talent in the earth: if we are *only* such, at his coming he will take from us even that we have. Such have reason to fear that they have *only* oil enough for their lamps to have gone out when the Lord shall come. And it may be that they will *only* fail of entering the kingdom, having approached to its very threshold. Any who fear of having too much righteousness, will be likely to possess too little.

Those who refuse to examine the word of God respecting the approaching Advent, because they need be *only* ready, are in danger of losing their own souls. They may find themselves in the con-

dition of those who, when God speaks, do not hear: and what is the consequence. "Thus saith the Lord." Isa. lxvi 4. "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not."

It is a fearful thing not to hear when the Lord speaks; or to hear only a part of what he says. He wants no inattentive hearers. When he speaks it becomes us to attentively listen; and cheerfully to perform all his requirements. To do this we must search the scriptures; and if they make us wise unto salvation, we shall be something more than *only* ready.

IT IS BLESSED TO WAIT FOR THE LORD.—Hear his precious promise; for the Lord hath spoken it, Isa. xxv. 9. "And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord, We have waited for him, we will be glad and rejoice in his salvation."

In what day will that be said? Isaiah says it shall be said in that day when the Lord shall "swallow up death in victory." And the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. "In that day," saith Isaiah, "shall this song be sung in the Land of Judah." Isa. xxvii. 1—9. "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength: For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou most upright, dost weigh the path of the just. Yea, in the way of thy judgments O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

St. Paul shows that the same day is when in our resurrection bodies the righteous will inherit the kingdom of God, 1 Cor. xv. 50—55. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

If then by waiting we shall be permitted to enter those blessed abodes, and to unite in the song of the righteous, which shall then be sung in the land of Judah, it will be indeed blessed to wait while the coming of the Lord draweth nigh.

"We generally believe firmly in the personal coming of Christ, but know not when. The theory taught by Mr. Miller, says he will come in the year 1843—not before nor after."—*Shaw of the Chris. Herald.*

Will any one point out the passage where Mr. Miller ever taught that the Lord could not come *before* 1843? or *after* 1843? Has not the title page of all his lectures said about the year 1843? In all his preaching has he not always said that he might come *before* 1843? And while he has ever given it as his opinion that the coming of the Lord would not be delayed beyond 1843, has he not always taught that if there is an error as to the particular year, *which has not been shown*, that it must be about this time, and is to be continually expected till he comes?

Any one who will assert to the contrary, must be very ignorant of what Mr. Miller teaches, or intend designedly to impose upon the credulity of the public.

We are looking with confident anticipations for the coming of the Lord *this year*. But we say to all, both friends and foes, that if the vision tarry beyond this year, which we do not expect, we shall wait for it. We have no intention of giving up the ship just as we begin to see the lights of our desired haven; nor having put our hand to the plough, to look back, when by the leafing out of the fig tree, we know that summer is nigh.

ARE THERE FEW THAT BE SAVED?—Isaiah xvii: 6, 7. "The gleaming grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." xxiv: 6, 13.—"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleanings when the vintage is done." Luke xiii: 24—30.—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last." Matt. vii: 13, 14.—"Enter ye in at the strait gate;

for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The end of the Volume.

With this paper we close the 5th volume of the Signs of the Times. To those who have journeyed with us thus far through evil report and good report, we return our sincere thanks. Their smiles have served to cheer us, and their kind favors have enlightened our path-way amid our weekly toils. It has been our aim to spread such matter before our readers as would interest and profit those who are patiently waiting for the Lord; and the tokens of approval which we have received from so many of our readers has enabled us to feel that our labors have not been spent in vain. May the best of God's blessings rest upon all who love the Lord's appearing.

We are yet on the shores of time, and while the Lord may tarry, it becomes us to occupy till he come. We shall therefore next week commence the 6th vol. of the "Signs of the Times" to publish it so long as the Lord may direct. If our friends will make an effort to send us paying subscribers, and the amount of their subscriptions, they will confer a great favor. There is yet a large amount due from subscribers for past volumes, the receipt of which would materially aid us, and enable us to pay our weekly bills, which must be met. Will our friends look to this.

We are requested to notice that there will be a Christian campmeeting near Myrick's depot, where the Advent Meeting was held last fall, commencing Sept. 4th.

Bro. Hutchinson writes us from Montreal, that he is publishing the "Voice of Elijah" on his own expense, and that it is doing great good. He says, "tell the old country people about Boston to send me some of their spare dollars."

GULLIBILITY. We perceive by the last Olive Branch that its editors have swallowed the story of Nebuchadnezzar's eating grass 2520 years, which has been the rounds of all the other scoffing and semi-infidel prints in the land. Drowning men will catch at straws, and the Olive Branch is satisfied with the smallest arguments (?) against the coming of Christ. Why should they so fear his coming if they are his? Let their consciences answer.

A sister writes that in answer to prayer, that God would assure her of the truth of Christ's coming in 1843, she opened to Isaiah xxi. 16. "For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail."

She did not regard that as alluding to the end, yet Providence seemed to direct her to that verse in answer to her prayer, as if the time there given, was now applicable to the end. To her sisters, she says, "Tremble, ye women that are at ease, there is a work for you to do; enter into the vineyard and work. I say to the daughters of Jerusalem, be faithful. I feel as if I wished well to my brethren and sisters in Christ; let us endure a little longer and we shall receive the prize."

The remarks of a correspondent from Londonderry, N. H. respecting the Adventists of that place being only applicable to that place, had better be the subject of prayerful and affectionate discussion with them, than to be addressed through the Signs of the Times, as it would not be applicable to other readers.

THE CAUSE IN NOVA SCOTIA. Brother Martin has established a paper in that province, called the "Herald of Truth," which will be published weekly as long as donations will sustain it. We think his labors may be very useful there. May God sustain him.

A call from London.

DEAR BROTHER HIMES:—I feel great pleasure in communicating my thoughts and feelings on the subject of our Lord's Second Advent, to the brethren and sisters in America, (who may see this) who love his appearing.

Since brother Winter's return from America, I have delightfully contemplated the subject of the Second Advent in 1843. Some time previous to this, my mind had been depressed, when looking at the awful state of apostasy, into which the Churches are fallen; and have thought the sin of the world, and the church would call down the judgments of God upon them. My mind was confused on the subject of the millennium, and of the Jews' return, (the general topics of our opponents.) I have been in great straits of mind, not having the proper key to unlock the truth, and therefore could not get at it.

I thank God I ever saw any of the productions of the American press on the subject of the coming Glory, and the time when to expect that glory. My soul is in a much better state since I have heard of this blessed truth; and believe that the Lord is soon coming to set us free. As Mrs. Winter is my sister, his own house was their first Port on their return. When they began to tell us of these things, my eyes were soon opened to see the errors we had imbibed concerning the truth of God. I eagerly grasped at every word; praise God, it was a great relief to my mind, to know deliverance was nigh; the Bible appeared like a new revelation from God, and the more we search, the better and clearer it appears.

My husband believes it, and loves the appearing of the Lord Jesus; O what a glorious hope is ours! The cause here is not quite as promising, as when brother Winter wrote. At that time one brother came forward with money for the cause, and we hoped to raise a fund to continue printing. We are in some measure disappointed, as those who would help us, have it not in their power, and many who had their minds aroused, have been put down by the preachers, who have tried to undermine the truth. The greatest opponents among them are the Wesleyans, (to whom we belong;) and most of the people are influenced by them. We labor under great disadvantage, for want of help; as we cannot meet our demands for printing. We have a good number of books on hand, and have not the means of publishing, or making a general depot, as the cause requires. Many are unwilling to buy, until they have their hearts affected. We feel the want of some one or more that can do justice to the subject, by delivering lectures, that the people may have their judgments convinced, and their souls brought nearer to God, that the Lord may have some of their money for the spread of his truth. We cannot do more in this way, until the Lord send us help.

We want Lecturers; we want the use of a press; we want money. There are many in this city who are reading the books; as we lend and give, but few sell. Many believe a part of the truth; most of them are afraid to believe it. Many are anxious to hear lectures on this subject; and there is every prospect of their being attended with great good. I have stated these particulars that you may see the position in which we stand, and our need of help. Dear brethren in the blessed hope, for the

honor of God and of his blessed and solemn truths contained in his word, do come and help us. We have been praying for God to raise up laborers, or send us help from America, and we joyfully received the news we had from the Boston Conference of efficient lecturers coming over. We began to think the Lord was about to answer our prayers; but as we have not heard from, or seen them, we are afraid they do not intend to come, and which has induced me to write, begging you will loose no time, nor let anything prevent their coming. I hope the agitation in Ireland will not prevent. The friends here do not think it will: as there is room in other parts to work. Do send help immediately, if possible. Our case is urgent. Time is short, souls are ripening for destruction; and the truth is hid in a corner. The world and the church are scoffing; and looking upon us as fools, and madmen. Thank God we have the truth on our side; and it will soon be proved who are the most foolish. Brother Winter and another brother are still travelling about the country on foot, and visiting the towns and villages. They speak in the open air. On some occasions, when proper notice is given, they have a good number to hear. He says he has had better congregations lately, than he has had before, since he left America. The Lord has been with them, and blessed their labors. Brother Paul was with us a few weeks, and preached in the streets of London. He is now in Dublin, sounding the midnight cry. Brother Winter received some copies of the Signs of the Times, with which he was much interested. We shall be glad to hear from the brethren, and hope you will let us know whether or not you can possibly send us any of your good lecturers; if they come we will do our best to accommodate them with a house. As we move in an humble sphere of life, we hope they will excuse our not having the best of accommodations. Yours in the blessed hope of the first resurrection and speedy coming of the Lord with his holy angels.

ELIZABETH LLOYD.

21 Parker's Terrace, Necengor Road, Bormandsey, London. July 11th, 1843.

Letter from W. H. Ireland.

I have returned from a tour east, a few days ago, as far as the Aroostook river, about 150 miles, where I have been giving lectures, and preaching on the doctrine of the second advent of our blessed Lord and Savior; I found some opposition, but nothing as I expected, knowing their chance for information on this subject was small. They have received all the lying, tattling and scoffing that has gone the rounds in the political papers as truth; but my time will not be lost, for I found people mostly willing to hear on the subject with candor. I baptized quite a number while I was gone, and gave the hand of fellowship to all, but one, who belonged to the Congregational Church; so you see we are not so bigoted, but we can baptize persons belonging to any order if required, and let them remain in their own churches. It was a glorious season to meet those dear brethren who enjoy but little preaching, to see how high they prize the word of truth; the children are crying for bread, and none to break it to them. True, a man can't get five dollars per day for preaching, as they can in many places farther west, but the crown of glory that awaits all those that follow Christ stimulates my soul as I travel through the wilderness. With what joy they receive you into their little neat cottages after you have traveled miles on foot. There is but little reformation through this region now. O! can it be that sinners are hardening for the day of ruin. All I can say is, Lord have mercy.

WILLIAM H. IRELAND.

Newport, July 31st, 1843.

Hope unto the End.

It is feared that St. John's description of the Laodicean church, agrees perfectly with the present state of the professed church, by those who speak not in the word which man's wisdom teacheth, but which the Holy Ghost

teacheth, which searcheth the deep things of God, and shows us things to come. "O fools and slow of heart to believe all that the prophets have spoken; how can ye believe who receive honor one of another, and seek not the honor which cometh from God; and ye have not his word abiding in you, for whom he hath sent, him ye believe not; ye therefore hear them not because ye are not of God. Wherefore as this people draw near the Lord with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of man; therefore I will proceed to do a marvelous work, and a wonder, for the wisdom of their wise men shall perish! Jesus said to the chief priests and elders, that the publicans and harlots go into the kingdom of God before you. Whosoever is ashamed of Christ and his words in this sinful and adulterous generation, of him also will the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels. For the time will come when they will not endure sound doctrine, but turn their ears away from the truth unto fables putting far off the evil day. They take not example from the gospel writers, making mention of Christ's second coming as the most glorious event, to which they look forward with joy. We feel more confident that our eyes will soon behold the promised land, than Columbus did when the land-birds flew around his ship, and green bushes and other signs were floating by. The signs which were to precede the coming of the Savior have been seen: and the great day is near even at the doors, and we may know it, as plain as that summer is nigh, when the trees put forth leaves. The prophetic days are so near their close that we daily live in hope of beholding the glory of God; expecting "to receive a crown of glory that fadeth not away, when the chief shepherd shall appear."

Find the truth, forsake all for Christ, follow him as the word and spirit directs, ask for what you desire, speak often one to another, read the experience and views of those whose understandings have been opened to understand the scriptures, and dwell in Christ Jesus, who walk not after the flesh but after the spirit.

Many have gone forth bearing precious seed, and doubtless they will come again bringing their sheaves with them. And the Lord is able to keep us from falling away, if we abide in the vine. Every branch in Christ that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Let us hold fast whereunto we have attained, knowing that he is faithful who has promised, and rejoice that our redemption draweth nigh, when all that overcome will inherit all things, and sit with Christ in his throne "even as he overcome and is set down with his Father on his throne."

J. E. H.

Appeal to the Doubting.

You have perhaps examined the Second Advent doctrine, and are now uncertain or unsettled in your minds whether we are truly living on the verge of time. You have heard the sound of the "Midnight Cry" and have been warned to go out and meet the Bridegroom. You have searched the word of the Lord and found much evidence that we are living in "the last days." You have looked abroad upon

the world and viewed it lying in wickedness, and ripe for destruction. You have heard the voice of the scoffer asking with a sneer "where is the promise of Christ's coming," and seen the cold professor trying to calm the fears of those who are convicted of the truth, with the cry of peace and safety. And probably you have discovered that the professed church has in a great measure apostatized from the pure apostolic church of Christ, and sunk to a lukewarm and cold state. And you have also seen what mighty attempts many of the professed followers of the lowly Savior have made to overthrow the Advent doctrine and theory, and that they have failed to do the work, and the foundation yet remains unshaken. But after all, you still shrink from entering boldly into the work, and belief of the doctrine. Why is this. Is it because the rulers and chief priests, the pharisees and hypocrites, the worldly minded and cold professors, and a sleepy church are bitterly opposed to the coming of the Son of Man. Is it because you have heard some evil servants teach that the "Lord delayeth his coming" and put far away the evil day, and their reasoning has seemed to you to be correct, and thus Satan has caught away much of the truth, and good seed sown in your heart. Or is it because the advocates of this doctrine are few in number compared to the great multitude of opposers and unbelievers, and they are persecuted and scoffed at by the world and you, are ashamed to unite with them! Are these your reasons and objections? Then you have not much of the love and spirit of the meek and lowly Christ who was himself at the head of a little despised set of Advent believers who were all "looking for the blessed hope" and glorious appearing of the Lord after his ascension. And unless you get ready and go out to meet the Bridegroom you never can "have part in the first resurrection." But perhaps you have gone out to meet the Bridegroom, and been very strong in the belief that he would appear at some particular time, and that time has past, and now you are almost weary of waiting and watching, and are undetermined whether to give up the faith and go back to the world, or to stay with the little band who are looking for the appearing of Christ. To you I now appeal. One thing you know. That is, that the Adventists are a holy happy people. The doctrine is of God, and man has not and cannot overthrow it! And again, you know that the opposers are not filled with the Holy Ghost, and that their example and precept are loved by all the ungodly; by the deist and infidel, the thief and the robber, the drunkard and the murderer, the scoffer and the cold professor. Will you then, will you go back to "the city of destruction" to dwell with such a band of evil spirits. Will you leave the Advent, desert the Christian army when Christ is at the head, and "give up the faith" and your bright hopes of immediate victory, and go back and join with the world. If you should, what would be your reward. Surely not the reward of the saints, for that is reaped by those who never faint. Then what is it. A portion in hell. A part "in the lake which burneth with fire and brimstone." "For he that putteth his hand to the plough and looketh back, is not fit for the kingdom of God." Then be entreated to tarry upon the watch tower. I beseech you in Christ's stead to hold fast the profession of your faith without wavering, for the prize, the crown, the New Jerusalem, the new heaven and new earth, all,

all, will soon be in view. Amen. "Even so come Lord Jesus." H.

MY DEAR BROTHER HIMES.—The subject of Christ's coming is most cheerful to my soul, and ought deeply to interest every son and daughter of Adam. When I meditate on this heart cheering subject, my soul is enraptured with joy. After a few more trials and afflictions in this life, to behold my lovely Savior, that dear Lamb of God who died to redeem my soul, that through his death and sufferings I might obtain eternal life. Should I not love his appearing, and long to be like him; to be freed from this mortal state, and be forever with my glorious Redeemer? Yes, my heart says Amen, come Lord Jesus, come quickly. But O, my heart's desire is that I may be endowed with wisdom from God, and meekness to endure, and patience to wait till my change come. I am firm in the belief the signs of the times indicate the speedy coming of Christ, and what we do must be done quickly. Since I experienced the grace of God in my soul, I have frequented my closet daily, and enjoyed a degree of religion; but I never enjoyed such continual openings of heaven and glory, as I have since I embraced the doctrine of the Second Advent of our Lord and Savior near. I have not had the privilege of hearing many lectures on this subject, nor have I placed confidence in man; trusting alone in the arm of God I commenced reading my bible with a prayerful heart, that I might be enlightened in the knowledge of the truth as it is in Jesus, assured the Holy Spirit would aid me to distinguish good from evil, and truth from error. When I received the evidence of the Second Advent by a strong faith, and confessed with my mouth what I believed in my heart, I experienced what I never felt before. My soul filled to overflowing with love and joy, unspeakable and full of glory. Notwithstanding the peace of mind that I enjoy, my heart is truly pained when I realize the awful judgments which are about to be poured out upon those who know not God, and obey not the gospel; and especially to hear those who profess to teach the way of God in truth, crying, peace and safety, when sudden destruction awaiteth them. I have not a doubt that God is now warning the people of the destruction of the world by fire; it appears to me at times, that had I the voice of a trumpet, I would sound the midnight cry to the ends of the earth. Truly, I bless God, my soul ever embraced this bible doctrine; it has led me to make an entire consecration of myself and all, upon God's altar, and render obedience to his holy will, by his attractive and animating power. I feel truly grateful that I live in the days of the sounding of the midnight cry, when my Savior is soon to be revealed, to be glorified in his saints, and to be admired in all them that believe. I am daily confirmed in the faith of the coming of the Savior, when we shall meet with all the blood-washed throng who shall encircle the throne, and spend a happy eternity in praising God in the New Jerusalem. Yours in the blessed hope and daily expectation of the coming of the Lord.

S. W. MURRAY

FARHER MATHEW, the apostle of Temperance, who has, from his private resources, distributed gratuitously several thousand copies of the Douay (Catholic) Bible, has now in the press a new edition of the sacred volume, to be issued in twelve monthly sixpenny numbers.

SIGNS OF THE TIMES.

BOSTON, AUG. 16, 1843.

The Tent Meeting in Buffalo

Commenced the 5th of August under the most pleasant and encouraging circumstances. The Tent is located in an enclosure connected with a large and beautiful park. The Tent is seated for about 1500, and with the alteration now holds 3500 persons. In connection with this, we have prepared tents in the Park, only a few steps from the Tent, to accommodate a large congregation. Here we hold meetings when the wind is high, or when it is very warm. So we find ourselves accommodated in all respects as to location, with the best place in the country. We are protected also from all beer-shops and stands, which have been such nuisances to us elsewhere.

It was supposed that Society in Buffalo, being of a mixed character, and unfavorable to our views, would make it difficult for us to sustain a meeting with the order or success desired. But our meetings have been held three days without the least confusion or annoyance. On the Sabbath we had a large crowd of the citizens of the city and vicinity; and of all places I have yet visited with the tent, I must say we were never treated with greater respect, or had better order among the multitude, than in this place. We doubt not it will continue so through the meeting.

Bro. Fitch is with us, and thus far has done most of the lecturing. He has had a good hearing on several very important points, relating to the manner and time of the advent. The impression made has been favorable, and very powerful. The whole city is aroused. The people are anxious for light. We have distributed publications by the thousand, and they are being read in every part of the city.

We had but few here to help us at all in the commencement. Friends are now coming in, and we doubt not we shall receive some aid in the enterprise. Thus far we have received nothing, though it is the most expensive campaign that we have ever had. The work is the Lord's, and he will not suffer it to sink. Bro. Storrs is now in Rochester, and will be with us to follow Bro. Fitch on Thursday next.

J. V. HIMES.

Cottage Garden, Aug. 7, 1843.

Middletown Campmeeting.

BRO. BLISS.—We have just closed a camp-meeting in this place, at which Bro. Litch, Jacobs, Brown, and Caldwell, have been present. It was in a beautiful grove, freely given and fitted up by a wealthy young farmer, who is not a professor of religion. He boarded all the preachers, and many others, free of charge, during the whole meeting. It commenced on Friday, July 28. On the Sabbath the attendance was very large, but the afternoon lectures were prevented by the rain, and the attendance during the week was not so large. Several ministers heard patiently, and acknowledged the force of the arguments. Friday afternoon and evening, Bro. Litch gave a most clear and convincing lecture on the 11th of Daniel. In the evening a preacher arose and said he had listened attentively through the week, and had prepared notes from which he intended to preach to his people on the inconsistencies of Millerism. "But," he added with strong emphasis, "that sermon I shall never preach." He acknowledged the consistency and clearness of the argument and said he did not see any reason for expecting that time would continue beyond the period embraced in our belief. The great eagerness of the people for Bibles, was a very

cheering illustration of the effect of the Lectures. Two lots were sold, and we sent to Philadelphia for a bundle of two dozen more, of which 15 were sold in a few hours. The effect of Bro. Hale's visit to this place last winter, was excellent. There is still a good company of believers who stand firm, and by their good lives put their opponents to shame; but the opposition of a worldly church has caused the faith and love of some to wax weak and cold, many were cheered and refreshed, of which I should like to name instances, but have not room.

In haste, your brother in the blessed hope,

N. SOUTHARD.

CAMPMEETINGS.

SECOND ADVENT CAMPMEETING.

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept, to commence Wednesday, Sept. 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of \$1.42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.

Committee. Moses Ames, William H. Ireland, Zenas Chamberlain, Thomas Stevens, Lemuel Smith.

Exeter, July 31st, 1843.

A SECOND ADVENT CAMPMEETING.

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I H. SHIPMAN.

SECOND ADVENT TENT MEETING.

In New Salem, Mass. on land owned by Ebenezer Macomber, to commence on Thursday, Aug. 24, if time continues. May the Lord direct Bro. Preble and other efficient lecturers to come.

For Committee, G. S. MACOMBER.

CAMPMEETING NOTICE.

The committee have decided, the Lord willing, and time continues, to commence a campmeeting in Tufonborough, N. H., Melvin Village, on Tuesday, Sept. 12th. We hope all the friends of our coming Lord in that vicinity will make their calculations to attend. It is on the shore of Lake Winnepesaukee, so that all on the opposite shores can be conveyed by water. There is convenient land conveyance, as it is on the stage road from Dover to Sandwich. Good provisions can be had at reasonable rates by those who do not bring their tents.

Per order of the committee.

NOTICE. The friends and brethren who are favorable to a Second Advent Campmeeting in the vicinity of Portsmouth, Exeter, and New Market, N. H. are requested to meet at the Christian Meeting House in Exeter, on Wednesday, Aug. 23d, to select a location, choose a committee, and make other arrangements necessary for a meeting in the latter part of September. If time continue, and the Lord will, we hope there will be a general rally of all the friends interested. We here take the liberty to state that there is no probability that the large tent will come into New England this season; if we have a general rally of friends in that vicinity it must be in campmeeting. For com. T. COLE.

A SECOND ADVENT CAMP-MEETING.

Will be held, the Lord will, in the "Tent" or grove at Ballston Springs, N. Y. to commence Aug. 25th, and continue about ten days. Several efficient speakers are expected.

J. MARSH.

Letters received to Aug. 12.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

FROM POST-MASTERS.

Gorham Me; Braintree Vt, all right; Taftsville Vt 2; Norwalk O, 1; Corinth Vt; Fairhaven Ms 22,50; Carlisle Ms 50 cts; Acton Corner Me; Richmond Vt 1; Fitchburg, Ms; Sandy Hill NY 1; Brocket's Briah 2; Ballston NY 1; Richmond, Me; N Prospect, W Boylston; Bristol RI 1; N Dighton Ms 2; Essex Vt 2; Hartford Ct 1; N Hadley; Minot Me; Coventry RI 3; Duxbury Ms 1; No Granville 3; Holden 1; Sharon Vt 1; Colchester Vt 2; E Chester NH 2; Charlotte, NC 2,10; Openheime NY 2; Bangor Me 2; N Newport Me 2; Garland Me 1; Sherburne Ms 1; E Medway 1; Gloversville NY 1; Pittsford Vt 8, all correct; Haverhill N H; N Fenisburg Vt 1; Cornishville Me; N Bridgewater, Ms 1; Farmington Me, Contocookville NH 1; E Bethel Vt 1; S Westerlo, NY; Hampstead N H; Amoskeag N H 1; Thompsonville Ct 2; Hills Corner Me 1; Underhill N H 3; Preston NY 1; Kennebunk Me 1; Parish N Y 1; Richfield Springs NY 1; Clyde NY 2; Fort Ann NY 5; Fairfield Vt 2; Taftsville Vt; Mattapoisette Ms 2; N Dighton Ms 1.

INDIVIDUALS.

W Willmot; H; J V B Larrabee; T L Tulluck; J V Himes; L D Fleming; S O Cooke; J Marsh; S B Chittenden; S W Murry; J Sanborn; W Willmot 6; Moses Greenwood; Geo P Martin; Martha Whitcomb; T L Tulluck; John J Dudmun; M J Clark; S B Woodard (10 cts postage to stop paper, should have sent by the P Master); G B & A J Batchelder Paid to No 7 Vol 6; S Dodge; B F Carter 1; T L Tulluck; A P Nichols (we have made it right to end of Vol. 5); N Southard; G S Macomber; Joseph Walton; J V Himes; O W Hazen; I H Shipman 5; J Walton; P S Miles 10, per rec't; Wise & Co; J C Forbush; H A Chittenden; Ezra H Sawtell 2; H Frisbee 2; A E Smith 1.

Bundles Sent.

W Willmot St Mary's NB; J V Himes, 9 Spruce St. N York 2 bundles;

INDEX TO VOL. V.

A Rebuke	4
Abomination of Desolation	6
An Appeal to all	11
A strange Notion	54
As it was in Sodom	66
An Omission	71
An Enquiry	76
A Fact for the Cause	96
A Correction	104
Anniversary Week	108
A Great Mistake	124
Artaxerxes Longimanus—The Dec. in 7th of,	140
Answer to the Enquiries of H	140
Appeal for the Midnight Cry	151
An Extract	152
An Illustrative anecdote	157
An Inch of Time	160
A Millerite before his bishop	175
Boston—Lectures in	12
Brother Litch at Washington	13
Boston Recorder—cause of—Rebuked	17
Both sides of the Question	31
Boston Advent Conference	107
Boston Tabernacle	119
Boylston Camp meeting at	157
Babylons Fall—The Sanctuary cleansed	165
Buffalo—Great Tent meeting in Ohio	175
Cesar circulating Sec. Ad. Pub.	21
Comet	21, 28
Canada—the cause in	40
Confession—C. French	64
Clerical Scoffing	76
Cochranism	84
Cities of the Plain—destruction of	113
Conversion of the World	116
Christian Union.	116
Campmeeting at Athol	120
Chronology	123
Cox, F. G.—Experience of	130
Christian Courtesy	132, 141
Campmeeting, Committee—Doings of	144

Chronology of the Bible,	185	" from Michigan	43, 99	Review of the past	4
Call from London	189	" " Maine	50	Rich—In danger	46
Canada Mission	157	" " J. S. White	51	Reply to the enquiries of a Bro. in S. Wil-	124
Celestial Railroad	161	" " G. S. Davis	51	fleet	133, 144, 152
Dowling—Rev. John	16	" " U. Canada	51	Rochester—The cause in	139
Drivers Lectures, Rev. Mr.	19	" " G. W. Bates	51	Religion	143
Day and hour—of that knoweth no man	63	" to C. Fitch	52	Reports of the Advent Committee	148
Dangers which believers in the Ad. should avoid	68	" from Wm. Miller	57, 76, 85, 160	Reply to Bro. Turner	156, 168
Do you love his appearing	71	" " A. Clapp	66, 152	St. Paul diss. from Consternation—A Reply	1, 10
Daniels Testimony	79, 82, 92, 102	" " T. Kellogg	67, 152	Scoffing in High Places	5
Declaration of Principles	107	" " W. New York	70	Second Advent	11
Distress of Nations with Perplexity	136	" " Ohio	73	Seventh Trumpet	15
Dr. Weeks, vs. Dr. Weeks	141	" Extract of	77	Signs in the Heavens	19
Doubting, Appeal to the	190	" from Central N. Y.	87	Scoffing	29
Dr. Jarvis, No. 4,	185	" " C. Wines	87	Science—The Worship of	35
Effects of studying the Bible	9	" " G. Storrs	92	Scriptural Suggestions	36
England—the cause in	84	" " Indiana	96	Scoffers—Self-condemned	39
Error must be so proved	156	" " B. H. Albee	96	Searching Query	46
Editorial Correspondence	157	" " D. H. Hamilton	98	Signs	46
End of the 1260 Days	158	" " Sister Mills	99	State of the Times	67
Forsaking all for Christ	9	" " L. Kimball	106	Second Advent Publications	68
Few that be saved,	188	" " A. Chapin	109	Second Advent	70, 91
French—Mr. C.	56	" " T. Cole	112	Scoffers	71
Fitness for the Kingdom	84	" " The South	112	Scoffers again rebuked by an Infidel	88
Foreign Evangelical Society	117	" " S. Foster, Jr.	114	Stuart—Prof. a Universalist	99
Faith	119	" " Low Hampton	117	Subterfuge of our opponents	100
Faith of the church—Destruction of	133	" " T. Hancock	117	Seventy Weeks	124
German Neology—The tendency to	121	" to a brother at the west	118	Scoffers Department	134
Gilead—The Balm of	140	" from J. B. Cook	118	Sons of the Prophets at Bangor	167
God will not ask men what he shall do	171	" " G. W. Barnes	142	Such fellows as Himes	167
Hints	26	" " L. C. Parks	159	The prophecy of Daniel, a reply to Colver	2
He turneth the shadow of death into mourning	54	" " J. D. Poor	159	The cause in Vermont	3
Hopkins—Bishop, reply to	65, 69	" " J. D. Marsh	175	Trouble at the Last Day	6
Holiness	85	" " W. H. Ireland	189	The pope expected in England	7
Hartford, Conference at	105	" " S. W. Murray	189	The Time near	37
Honesty is a Jewel	167	Mayer, John, D. D.	21	Throwing away the key	44
Hope unto the end	189	Miller, Bro. his sickness	29	Texts for the Times	45
If I am only ready,	188	Mathew, 24th of	42	The Contrast	67
It is blessed to wait for the Lord,	188	Men's hearts failing them for fear	43	The World—How to convert	68
Important Letters	12	Magnanimious	46	Tabernacle Committee, Address of	73
Infidelity—It tends to	30	Middletown Campmeeting	191	Tabernacle—the opening of	76
Israel—To the house of	38	Millerism, Mistakes of	71	The Prince of the host	76
Infidelity protesting against Chris. intolerance	43	Millerism, Insanity, &c	72	Tattling—Scoffing—Lying	78
Inconsistency of Christians	43	Moses, The prophecy of	81	The Jews	86
Insanity	69	Millerism Exploded	100	Time—The end of	89
Important truths	139	Matthew 24—Exposition of	125	The Tabernacle	90
Interesting Coincidence	171	Millerite—What constitutes	147	" Lecture at	101
Insanity, the doctrine of the Ad. not a cause of,	172	Mistakes of Weeksism	141, 152	The Doctrine of the Second Advent vindicated	110
Insulting the memory of the dead	172	Miller, Wm. at Home	155	by the voice of the church	116
Jeremiah, Ex. of the 23d	36	Murders— one weeks record of	160	To the law and the testimony	124
Jarvis' Letter—Review of	55	News from the Dist. Columbia	7	The Unlearned	124
Jarvis, Dr.—A Goliath, Review of 166, 170, 177, 185	25	New York Sun, and a S. A. Believer	16	The Two Witnesses	124
Last Days—in the	35	New stile of scoffing	20	The Nations were angry	133
Looking for things that are coming	35	Nestorians	54	Thoughts on the closing year of time	142
Little Horn prevailing	49, 62	New York Conference	85	The Prophecies	143
Lec. on Proph., J. A. Begg of Glasgow	129, 137, 145	Narrative of an esteemed friend	86	The first Harvest	149
Logic	134	Norfolk, Va.	120	The Nations	157
London, The Morals of	149	N. Y. Presbytery—High handed measure of	141	The 2300 Days	160
Little Horn, Saints delivered out of the hands of	171	New York office and Midnight Cry	168	The Millennium	167
Large Numbers giving up the Advent	172	Owe No Man	23	The Great Question	173
Letter from J. W. Cheney	3	Obituary	23, 40, 88, 112, 119	The watchmen shall see eye to eye	175
" to N. Colver	5	Objections to the Prophetic times considered	58	The Bible	175
" from C. French	6, 21	Ohio—The cause in	91	The Signs of the Times	179
" " J. Goodwin, Jr.	7	Our Opponents—The position of	150	Utica—From	20
" " Dr. Cray	11	Our Opponents—The testimony of	182	Unthankfulness	46
" " Illinois	14, 50, 99, 171	Puseyism	5	Vermont—The cause in	142
" " J. Spaulding	14	Prepare to meet your God	11	Virginia, a call from	159
" " C. Green	14, 175	Prayer	32	Vision—If it tarry wait for it	180
" " J. Weston	14, 42	Prophetic Periods—End of	33	Who are making disturbance	4
" " Brother Stone	14	Priests and rulers	35	Why will not the Savior come in 1843	20
" " N. K. Crane	18	Prophecy and the Jews	41	Weeks—The Rev. Wm. R. D. D.	20
" " S. C. Rugg	18	Proof from Opposers	42	Whittemore—Mr. T.	20, 24
" " L. Boutell	19	Peace and Safety	44	Weeks—Mistakes of	39
" " L. B. Coles	22	Preparation for the Lord's coming	44	Washington—The cause in	42
" " S. Hale	23	Predictions of the end in days past	52	Weeks—Review of	47
" " H. B. Skinner	23, 98	Persia—Signs of the Times in	54	Wyoming	109
" " P. Jaques	26	Papists, How they support their Missions	67	Wm. Miller	119
" " S. Hawley	27	Points of difference between us and opponents	81	Worcester—State Lunatic Hospital at	132
" " F. G. Brown	27	Public Morals	90	Which shall we believe?	153
" " J. V. Himes	28	President Mahan	97, 109	POETRY.	
" " J. Litch	29, 157	Philadelphia Meeting	101	Millennial Glory	22
" " L. C. Collins	30	Papists in China	106	Our Journey Home	55
" " D. Mason	30	Plan of calculating the prophetic periods	113	To Prof. Stuart, &c.	7
" " Geo. A. Sterling	37	Prophetic periods—End of	114	The Last Day	22
" " N. Billings	38	Prophecy of the end of the World in 1843	115	The Prospect	55
" " Pres. Weethe	38	Puseyism—End of	114	The Bible	69
" " D. Bates	38	" in the U. S.	115	The Cross and Crown	91
" to N. Hervey	40		134	The rest and the hope, and the home of the	135
" from H. A. Chittenden	45		134	Christian Laborer	189
			173	The end of the volume	190
				Tent Meeting in Buffalo,	190